MATERIALS FOR THE HISTORY OF THE TEXT OF THE QUR'ĀN

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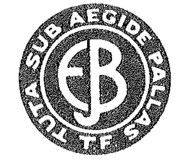
THE OLD CODICES

THE KITĀB AL-MAṢĀḤIF OF IBN ABĪ DĀWŪD TOGETHER WITH A COLLECTION OF THE VARIANT READINGS FROM THE CODICES OF IBN MAʿSŪD, UBAI, ʿALĪ, IBN ʿABBĀS, ANAS, ABŪ MŪSĀ AND OTHER EARLY QUR'ĀNIC AUTHORITIES WHICH PRESENT A TYPE OF TEXT ANTERIOR TO THAT OF THE CANONICAL TEXT OF ʿUTHMĀN

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ARTHUR JEFFERY

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PREFACE

The material in the present volume is offered to students of Islam as a contribution to the problem of the history of the Qurʾān text. For many years the present writer has been collecting materials for a critical text of the Qurʾān, and in 1926 agreed with the late Prof. Bergsträsser to collaborate in the much bigger task of preparing an Archive of materials from which it might be some day possible to write the history of the development of the Qurʾānic text. It is hoped that it will be possible to publish shortly, as one step in that plan, a text of the Qurʾān with apparatus criticus giving the writer's collections of textual variants gathered from the Commentaries, Lexica, Qirāʾāt books and such sources. Meanwhile Dr Pretzl, Bergsträsser's successor at Munich, has begun to organize the Archive for the Korankomission set up by the Bavarian Academy at Bergsträsser's initiation, and has already asssembled a goodly collection of photographs of early Kūfic Codices and early unpublished *qirāʾāt* works.

The need of the moment is the publication of material that will bring the subject into discussion amongst Islamic scholars. This is a field of Islamic study which offers almost unbroken ground, and presents numerous problems for investigation. One of them is the question of the Old Codices which represented the pre-ʿUthmānic stage of the Qurʾān text. It was the merest chance that led the present writer to unearth the MS of the *Kitāb al-Maṣāḥif* of Ibn Abī Dāwūd which now lies in the Ẓāhirīya Library at Damascus, and which is apparently the sole surviving example of the little group of *Maṣāḥif* books which studied the state of the Qurʾān text prior to its canonization in the standard text of ʿUthmān.

The text of this work of Ibn Abī Dāwūd is presented here as accurately as it can be settled on the basis of this unique MS.

The MS is an early one finished on the 17th of Jumādā al-Ākhira of the year 682 A.H = 1283 A.D, and with every *juz'* are given the *isnāds* of the authorities through whom the text had descended.

The original from which this text was copied had apparently lost some leaves and suffered some disarrangement. The only serious case of such disarrangement where part of the material of one chapter is found inserted into and breaking the connection of another chapter, has been tacitly corrected in this edition. The MS also contains a number of explanatory interpolations which in this edition have been enclosed in square brackets [ ], round brackets ( ) being used for small particles etc. which had dropped out through the negligence of the scribe. The Ẓāhirīya MS is imperfect at the beginning, but probably only one or two leaves are missing. In its present state it consists of 100 folios 17 × 10 cm, the text varying from 21 to 23 lines to the page.

The MS as a whole is well written though sparingly pointed, so that the difficulties of establishing the text are mostly such as arise from the nature of the subject matter. Occasionally a later hand has inserted vowels or made a correction on the margin, not always happily. The greatest difficulty has been with the *isnāds* quoted by the author, and although all available controls were applied to them, there may still be some that will not stand the scrutiny of *isnād* critics. The assistance of Muslim savants in this matter was not very helpful for we could not overcome the principle that every *isnād* that led to a statement at variance with orthodoxy was ipso facto condemned.

Much of the material given by Ibn Abī Dāwūd regarding the history of the text of the Qur'ān, though extremely unorthodox, yet agrees so closely with conclusions one had reached from quite other directions that one feels confident in making use of it, however weak orthodoxy may consider its *isnāds* to be. It seemed therefore, important to expose the text at once to the criticism of scholarship. The most significant material, naturally, is that concerning the Old Codices, and for this reason the text itself has been prefaced by a collection of the textual variants that have survived to us from the various non-ʿUthmānic Codices, whether

primary or secondary. In the cases of Ibn Masʿūd and Ubai b. Kaʿb, whose readings are important from another point of view, all the readings have been given, but in the others as a rule only those variants which assume a consonantal text differing in some respect from the standard text of ʿUthmān. The standard text is quoted from the Egyptian standard edition of 1342, though I have not slavishly followed its orthography, intelligibility being more important than consistency. The verses are quoted according to the Kūfan verse numbering given in the 1342 edition followed by the number of the verse in Flügel's edition; where Flügel's numbering agrees with the Kūfan numbering only one verse number is given.

These variants from the Old Codices have been read over with several Muslim savants in the East, in the hope of testing them by the criticism of those whose acquaintance with the text is more intimate than any Western scholar can hope to attain. Invariably these savants took the position that the ʿUthmānic text is perfect and unchallengeable, and the variants must therefore be regarded as conscious or unconscious corruptions of this text. Some contested the authenticity of the variants, arguing that they were nothing more than deliberate tampering with the text by later heretics who sought to gain currency for their heretical readings by attributing them to these ancient authorities. Others, though they were but few, were willing to admit the variants, but explained them by the theory that in the early days many of the Companions made for themselves copies of the Qur'ān in which they inserted for their own private edification many explanatory additions, synonyms for words that they did not fully understand, and such like annotations. The text they recited, however, was the original text as it was delivered by the Prophet and afterwards written out officially by ʿUthmān. Thus the variants that have come down from them are only those little peculiarities that were remembered as having been in their private copies, and so have no value whatever for the study of the text.

Modern scholarship naturally cannot accept so easy a way out of the difficulty, for it is quite clear that the text which ʿUthmān

canonized was only one out of many rival texts, and we needs must investigate what went before the canonical text. On the one hand it seems likely that in canonizing the Madīnan text-tradition, ʿUthmān was choosing the text that had all the chances of being nearest the original. On the other hand there is grave suspicion that ʿUthmān may have seriously edited the text that he canonized. It was therefore worth attempting an assembling of all the material that has survived from the rival texts. It is unfortunate that not sufficient has survived to enable us to get a real picture of the text of anyone of them. Such material as is available at the moment, however, is here offered to the criticism of scholars. Some of the variants seem linguistically impossible, and indeed are occasionally noted as such in the sources which quote them. Some give one the impression of being the inventions of later philologers who fathered their inventions on these early authorities. The great majority, however, merit consideration as genuine survivals from the pre-ʿUthmānic stage of the text, though only after they have passed the most searching criticism of modern scholarship by scholars approaching them from different points of view, shall we be free to use them in the attempted reconstruction of the history of the text.

If sufficient interest is created among students of Islam to enable systematic search to be made, it is possible that we may yet recover some of the other *Maṣāḥif* books or copies of some of the early *qirāʾāt* works of ad-Dānī, al-Mahdawī, al-Ahwāzī or Ibn ʿAṭīya.

My special thanks are due to two Oriental savants, Mūsā Jārullah Rostovdānī of Kazān and Shaikh Sayyid Nawwār of Cairo, both of whom have read with me all the *shādhdh qirāʾāt* from the Old Codices and taught me many things that a Christian can hardly learn for himself. Thanks also are due to Dr OTTO PRETZL who photographed for me the Ẓāhirīya MS and to Amīn al-Khānijī for his personal care over the printing of the Arabic text in Cairo. Finally there is due an expression of thanks to the Trustees of the de Goeje Foundation whose generosity made possible the publication of the volume in its present form.

Cairo, 1936 ARTHUR JEFFERY

INTRODUCTION

Critical investigation of the text of the Qurʾān is a study which is still in its infancy. Within the fold of Islam it seems never to have attracted much attention. The growth of the Qurrāʾ is evidence that there was some interest in the question in the early days of Islam [1]) but with the fixing of the text *ne varietur* by the Wazīrs Ibn Muqla and Ibn ʿĪsā in 322 A.H. at the insistence and with the help of the savant Ibn Mujāhid († 324) [2]), and the examples made of Ibn Miqsam († 362) and the unfortunate Ibn Shanabūdh († 328) who persisted in making use of the old readings after this fixing of the text [3]), such interest as there was seems to have come to an end. Variant readings within the limits of the Seven systems [4]) that were admitted as canonical by the decision of Ibn Mujāhid naturally continued to be studied by a limited group of scholars, and the readings of the other uncanonical Readers occasionally received attention, more parti-

[1]) *Fihrist* 36 mentions a number of works on *Ikhtilāf al-Maṣāḥif*, such as those by Ibn ʿĀmir († 118), al-Farrāʾ († 207), Khalaf b. Hishām († 229), al-Madāʾinī († 231), al-Warrāq and one Muḥammad b. ʿAbd ar-Raḥmān. There was also a work with a similar title by Abū Ḥātim († 248) cf. *Fihrist* 59 [2], a work derived from al-Kisāʾī († 189) entitled *Kitāb Ikhtilāf Maṣāḥif Ahl al-Madīna wa Ahl al-Kūfa wa Ahl al-Baṣra ʿan al-Kisāʾī*, and a *Kitāb al-Maṣāḥif wa 'l-Hijāʾ* by Muḥammad b. ʿĪsā al-Isfahānī († 253). Ibn Miqsam († 362) is also said to have composed a *Kitāb al-Maṣāḥif* (*Fihrist* 33 [6]), but the three famous *Maṣāḥif*-books were those of Ibn Abī Dāwūd († 316), Ibn al-Anbārī († 327) and Ibn Ashta al-Isfahānī († 360), cf. *Itqān* 13.

[2]) Vide Massignon's *al-Hallāj*, I, 241 and Bergsträsser, *Geschichte des Qorantexts*, 152 ff. Some account of the man will be found in al-Khaṭib, *Tārīkh Baghdād*, V, 144—148, Yāqūt, *Irshād*, II, 116—119, and Ibn al-Jazarī, *Ṭabaqāt*, I, 139—142, No. 663.

[3]) On Ibn Miqsam see Yāqūt, *Irshād*, VI, 499; Ibn al-Jazarī, *Ṭabaqāt*, No. 2945; Miskawaihi *Tajārib* (ed. Amedroz), I, 285; and on Ibn Shanabūdh see Ibn Khallikān (tr. de Slane), III, 16—18; Yāqūt, *Irshād*, VI, 302—304 and Ibn al-Jazarī, *Ṭabaqāt*, No. 2707.

[4]) The Seven were Nāfiʿ of Madīna († 169), Ibn Kathīr of Mecca († 120), Ibn ʿĀmir of Damascus († 118), Abū ʿAmr of Baṣra († 154), ʿĀṣim of Kūfa († 128), Ḥamza of Kūfa († 158) and al-Kisāʾī of Kūfa († 189).

cularly the systems of the Ten [1]) and the Fourteen [2]), who were nearest to canonical position, though at times others also were included [3]). No definite attempt, however, was made to construct any type of critical text of the Qur'ān [4]), and for the most part textual studies were confined to questions of orthography (*rasm*) and pause (*waqf*). Thus the older variants, even though they were known to be represented in some of the older Codices, for the most part survived only in the works of two classes of savants, firstly certain exegetes who were interested in the theological implications of such variants, and secondly the philologers who quoted them as grammatical or lexical examples.

It is thus that in the Qur'ān Commentaries of az-Zamakhsharī († 538) [5]), of Abū Ḥayyān of Andalus († 745) [6]), and the more recent Yemenite writer ash-Shawkānī († 1250) [7]) who seems to have used some good old sources no longer available to Western scholars, we find recorded a goodly number of old variants representing a different type of consonantal text from that officially known as the ʿUthmānic text, and in the philological works of such writers as al-ʿUkbarī († 616) the blind philologer

[1]) To the Seven were added Abū Jaʿfar of Madīna († 130), Khalaf of Kūfa († 229) and Yaʿqūb of Baṣra († 205) to make the Ten. Islamic scholarship is still divided over the question as to whether seven only or all ten are canonical.

[2]) To the Ten were added Ibn Muḥaiṣin of Mecca († 123), al-Yazīdī of Baṣra († 202), al-Ḥasan of Baṣra († 110) and al-Aʿmash of Kūfa († 148) to make the Fourteen.

[3]) We hear of books composed on the Eight Readers, the Eleven Readers, the Thirteen Readers, and sometimes these included Readers not in the usual lists as given above. Thus the *Rauḍat al-Ḥuffāẓ* of al-Muʿaddil includes the readings of Ḥumaid b. Qais, Ibn as-Samaifaʿ and Ṭalḥa b. Muṣarrif (see Pretzl "Die Wissenschaft der Koranlesung" in *Islamica*, VI, p. 43). Also the Cairo MS of the *Sūq al-ʿArūs* of Abū Maʿshar aṭ-Ṭabarī contains numerous *mukhtārāt* beyond the canonical authorities, and the lost *Kāmil* of al-Hudhalī, though it is a work on the Ten, is said to have contained readings of forty extra Readers (*Nashr* I, 90).

[4]) A possible exception is the case of Abū Mūsā al-Qazwīnī to whom my attention has been drawn by Prof. Massignon, and who seems to have prepared a text in which varied coloured dots represented alternative readings in the text. Some samples of this process are actually found in some Kūfic Codices of the Third and Fourth Centuries, but so far as I know never consistently carried out.

[5]) The *Kashshāf*, ed. Nassau Lees, Calcutta, 1856.

[6]) *Al-Baḥr al-Muḥīṭ*, 8 vols., Cairo, 1328 A.H. printed at the charges of the Sulṭān of Morocco, and unfortunately in the latter volumes printed in great haste and consequent inaccuracy.

[7]) *Fatḥ al-Qadīr*, 5 vols., Cairo 1349. In his MS the author used the text of Warsh ʿan Nāfiʿ, i. e. the Madīnan text tradition, but in the printing of this edition the publishers have stupidly changed it in every case to the Kūfan text tradition of Ḥafṣ ʿan ʿĀṣim which is the one current in Egypt at the present day.

of Baghdād [1]), Ibn Khālawaih († 370) [2]) the savant of the Hamdānid Court of Saif ad-Dawla at Aleppo, and the even more famous Ibn Jinnī († 392) [3]), a not inconsiderable amount of such material has been preserved, which in some cases, indeed, proves to be one source from which it came to the Exegetes.

To apply this material to a critical investigation of the text of the Qur'ān seems never to have occupied the attention of any Muslim writer. In the *Itqān* [4]), as-Suyūṭī's great compendium of Muslim Qur'ānic science, we have recorded a great deal that concerns matters of the Muslim Massora, matters of considerable interest for the history of the exegesis of the Qur'ān, but very little that bears on the investigation of the text.

Nor has the subject attracted much attention in the West. Nöldeke opened it up in 1860 in the first edition of his *Geschichte des Qorâns*, and Goldziher drew attention to its importance in the first lecture of his *Richtungen* [5]), but it received no systematic treatment until Bergsträsser undertook his *Geschichte des Qorantexts* [6]) as the third part of the revised edition of

[1]) *At-Tibyān fi 'l-Iʿrāb wa 'l-Qirā'āt fī Jamīʿ al-Qur'ān* on the margin of Jamal's supercommentary to Jalalain, 4 vols., Cairo 1348. (It was also printed separately at Cairo in 1302 and 1306, and with Jamal at Teheran in 1860 A.D.). Of his *Iʿrāb al-Qirā'āt ash-Shādhdha* there is a broken MS in the possession of Dr. Yahuda of London and a complete MS discovered by the present writer in the East and now in the Mingana collection at Selly Oak.

[2]) *Ibn Ḫālawaih's Sammlung nichtkanonischer Koranlesarten*, herausgegeben von G. Bergsträsser, Stambul 1934. (*Bibliotheca Islamica*, VII). There are also variants recorded in his *Iʿrāb Thalāthīn Suwar* of which three MSS are known.

[3]) *Nichtkanonische Koranlesarten im Muḥtasab des Ibn Ǧinnī*, von G. Bergsträsser, München 1933. (Sitzungsberichte der Bayerischen Akademie der Wissenschaften 1933, Heft 2). There are good MSS of the *Muḥtasab* now available and it is hoped that the complete text may be published shortly. It is probable that other works of Ibn Jinnī would repay examination for there are not a few uncanonical variants quoted in the Commentaries from Ibn Jinnī which do not figure in Bergsträsser's lists.

[4]) *Soyuṭi's Itqān on the Exegetical Sciences of the Qur'ān*, ed. A. Sprenger, Calcutta 1857. (Bibliotheca Indica).

The recent work of az-Zanjānī, *Tārīkh al-Qur'ān*, Cairo 1935, may perhaps represent the beginning of a new day. The author is visibly inspired by Western work on the Qur'ān, and although bound hand and foot by the necessity of defending the orthodox position, he has made a useful assemblage of material from which others may start.

[5]) *Die Richtungen der islamischen Koranauslegung*, Leiden 1920, being the Olaus-Petri Lectures at Upsala, published as No. VI of the De-Goeje Foundation.

[6]) Erste Lieferung 1926: zweite Lieferung 1929: the third and concluding section has now been issued by his pupil and successor at München, Dr. O. Pretzl. Bergsträsser envisaged a much larger plan for a history of the text of the Qur'ān based

Nöldeke's work, and with characteristic thoroughness began to work down to bed-rock on the subject. It is an extraordinary thing that we still have no critical text of the Qurʾān for common use. Flügel's edition which has been so widely used and so often reprinted, is really a very poor text, for it neither represents any one pure type of Oriental text tradition, nor is the eclectic text he prints formed on any ascertainable scientific basis. Some of the Kazan lithographs [1]) make an attempt at giving the Seven canonical systems on the margin, but only very incompletely. The same is true of the curious Teheran lithograph of 1323, which prints parts of the text in Kūfic script (with interlinear naskhī) and parts in ordinary script, with a selection of the Seven on the margins. The best text so far available is the Egyptian standard edition of 1342 (1923) [2]) of which there are several later prints. This edition attemps to present a pure type of text according to one tradition of the Kūfan school as represented by Ḥafṣ ʿan ʿĀṣim, though unfortunately some corruptions have crept in owing to the use by its editors of younger authorities on the Kūfan tradition instead of going back to older and better sources [3]).

The orthodox Muslim theory of the text is well known. According to this theory the Prophet arranged to have the revelations written down immediately they were revealed and used to collate once every year with the Angel Gabriel the material that had

on an assemblage of materials on a vast scale, and of which the publication of a critical text of the Qurʾān by the present writer was to form part. (See his preliminary statement, "Plan eines Apparatus Criticus zum Qoran" in the Sitzungsberichte of the Bavarian Academy, 1930, Heft 7). The tragedy of the summer of 1933 which deprived Germany of one of her finest Arabists and the writer of a close personal friend, has necessarily delayed this project and somewhat changed it. Dr. Pretzl, however, has undertaken to continue with the plan and a new scheme for it is being elaborated. (See Pretzl, "Die Fortführung des apparatus criticus zum Koran" in *Sitzb. Bayer. Akad.* 1934, Heft 2).

[1]) E. g. the folio edition of 1857.

[2]) Bergsträsser has given an account of it in *Der Islam*, XX (1932), Heft I in his article "Koranlesung in Kairo".

[3]) Two of these older sources have been made available in careful editions in the *Bibliotheca Islamica* by Dr. Otto Pretzl, viz. the *Taisīr* and the *Muqniʿ* of ad-Dānī († 444) the Spanish Muslim savant. — *Das Lehrbuch der Sieben Koranlesungen von Abū ʿAmr ad-Dānī*, 1930, and *Orthographie und Punktierung des Korans: zwei Schriften von Abū ʿAmr ad-Dānī*, 1932. In the "Anmerkungen" to this latter text Pretzl notes a number of cases where the editors of the Egyptian standard text have deviated from the older tradition.

thus far been revealed. In the last year of his life they so collated it twice [1]). When the Prophet died the text of the Qurʾān was thus already fixed, and all the material gathered in an orderly fashion though it had not yet been written out, at least not in book form. Under the Caliphate of Abū Bakr took place the writing of it out in a first official recension. Later, in the Caliphate of ʿUthmān it was discovered that all sorts of dialectal peculiarities had crept into the recitation of the text, so ʿUthmān formed a Committee, borrowed from Ḥafṣa the copy made by Abū Bakr, and on its basis had a standard Codex written out in the pure dialect of Quraish. Copies of this were made and sent to the chief centres of the Muslim empire where they became Metropolitan Codices, and all other Codices that had been formed were ordered to be burned. This was the Second Recension and all modern editions produced in the East are supposed to be exact reproductions of the text (though not of the form) of this ʿUthmānic Recension [2]).

Very little examination is needed to reveal the fact that this account is largely fictitious. Nothing is more certain than that when the Prophet died there was no collected, arranged, collated body of revelations. Recent research by Dr. Bell of Edinburgh and Prof. Torrey of Yale has suggested that there is internal evidence in the Qurʾān itself that the Prophet kept in his own care a considerable mass of revelation material belonging to various periods of his activity, some of it in revised and some of it in unrevised form, and that this material was to form the basis of the *Kitāb* he wished to give his community before he died. Death, however, overtook him before anything was done about the matter. If this is so we are at a loss to know what became of this material, which obviously would have been the community's most precious legacy [3]). The earliest strata of tradition

[1]) *Itqān*, 146.

[2]) Thus in the Preface to the above-mentioned Egyptian Standard edition (student's edition of 1344) we read —

> "Its consonantal text has been taken from what the Massoretes have handed down as to the Codices which ʿUthmān b. ʿAffān sent to Baṣra, Kūfa, Damascus and Mecca, the Codex which he appointed for the people of Madīna, and that which he kept for himself, and from the Codices which have been copied from them".

[3]) There is a Shīʿa tradition (Kāshānī, *Ṣāfī*, p. 9) that before his death the Prophet

available to us make it quite certain that there was no Qur'ān left ready as a heritage for the community. The Prophet had proclaimed his messages orally, and, except in the latter period of his ministry, whether they were recorded or not was often a matter of chance. Some pieces of revelation material seem to have been used liturgically and so probably would have been written. Some pieces he himself caused to be written down in permanent form as they were of a definite legislative character [1]. Besides these there were numerous portions, generally small pieces, though sometimes pieces of considerable extent, that were in the possession of different members of the community, either memorized or written down on scraps of writing material that happened to be handy. Certain individuals among the early Muslims, perhaps even a little before the Prophet's death, had specialized in collecting or memorizing this revelation material. They and their successors became known as the Qurrā' — the Reciters, later the Readers, who constituted as it were the depository of revelation. Tradition says that it was the slaughter of a great number of these at the Battle of Yamāma in 12 A.H. that caused interest to be aroused in getting all the revelation material set down in permanent written form, lest with the passing away of the Qurrā' much of it should be lost [2].

That Abū Bakr was one of those who collected revelation material was doubtless true. He may possibly have inherited material that the Prophet had stored away in preparation for the *Kitāb*. That he ever made an official recension as the orthodox theory demands is exceedingly doubtful. His collection

called ʿAlī and told him that this material was hidden behind his couch written on leaves and silk and parchments, bidding him take it and publish it in Codex form. It is also sometimes suggested that this material assembled by the Prophet was the nucleus of Abū Bakr's collection. In neither case, however, can we feel much confidence in the statements.

1) There are of course elaborate stories of the amanuenses of the Prophet, and there can be no doubt that he did employ amanuenses for his diplomatic correspondence. That certain of these amanuenses were at times called upon to write out special pieces of revelation is not at all impossible. It is difficult to take seriously, however, the theory that considers them as a body of prepared scribes waiting to take down revelations as they were uttered.

2) Yaʿqūbī (ed. Houtsma), II, 152; *Fihrist* 24; ad-Dānī, *Muqniʿ* 4 ff. and c.f. Nöldeke-Schwally II, 11 ff. There are many references to material that was lost at Yamāma that should have formed part of the Qur'ān.

would have been a purely private affair, just as quite a number of other Companions of the Prophet had made personal collections as private affairs. It was after the death of the Prophet that these collections became important. We have well-known stories of how ʿAlī, Sālim, Abū Mūsā and others had collections, and there are traditions which give lists of those who had commenced making collections or memorizing during the lifetime of the Prophet. As no two of these lists agree with one another to any great extent one is driven to conclude that while it was known that such collections were made there was no accurate information, save with regard to a few names, as to who made them [1]. Orthodox theory, even to the present day, has insisted that the word *jamaʿa* "to collect" used in these traditions means nothing more than "to memorize" and so does not imply that the collection was made in written form. As, however, ʿAlī brought along what he had collected on the back of his camel, as some of the collections had come to have independent names, and as ʿUthmān, after sending out his official copies to the Metropolitan cities, had to order all other copies to be burned, there cannot be the slightest doubt that there were written collections.

What we find in early Islam, as a matter of fact, is only what we might have expected to find. Different members of the community who where interested began to collect in written form so much as they could gather of the revelation material that had been proclaimed by the Prophet. Later, with the gradual expansion of the Muslim empire, some of these collections began to acquire notoriety as they came to be in some sort authoritative in different centres. Naturally it would be those collections that could claim some completeness that would attain to this position of eminence. Thus we read that the people of Ḥomṣ and Damascus followed the Codex of Miqdād b. al-Aswad [2], the Kūfans that of Ibn Masʿūd, the Baṣrans that of Abū Mūsā al-Ashʿarī, and the Syrians in general that of Ubai' b. Kaʿb (Ibn al-Athīr, *Kāmil*, III, 86). Here we have the beginning of Metropolitan

1) Ibn al-Jazarī, *Nashr* I, 6; *Fihrist*, 27; Bukhārī (ed. Krehl) III, 397; Ibn Saʿd *Ṭabaqāt*, II, ii, 112—114. See also Nöldeke-Schwally II, 8—11.

2) This name is probably a mistake for Muʿādh b. Jabal, as indeed Bergsträsser has noted, *Qorantext*, 173.

Codices, each great centre following that collection, or perhaps we may say that type of text, which had local fame.

Now when we come to the accounts of ʿUthmān's recension, it quickly becomes clear that his work was no mere matter of removing dialectal peculiarities in reading, but was a necessary stroke of policy to establish a standard text for the whole empire. Apparently there were wide divergences between the collections that had been digested into Codices in the great Metropolitan centres of Madīna, Mecca, Baṣra, Kūfa and Damascus, and for political reasons if for no other it was imperative to have one standard Codex accepted all over the empire. ʿUthmān's solution was to canonize the Madīnan Codex[1]) and order all others to be destroyed. It is very significant that the Qurrāʾ were violently opposed to ʿUthmān because of this act[2]), and there is evidence that for quite a while the Muslims in Kūfa were divided into two factions, those who accepted the ʿUthmānic text, and those who stood by Ibn Masʿūd, who had refused to give up his Codex to be burned[3]).

There can be little doubt that the text canonized by ʿUthmān was only one among several types of text in existence at the time[4]). To canonize the Madīnan text was doubtless the natural thing to do, since in spite of the fact that Kūfa early came to have the reputation of being par excellence the centre of Qurʾānic studies, the prestige of Madīna, the Prophet's own city, must at that time have been enormous, and the living tradition would doubtless have been most abundant there. We may even say that a priori the Madīnan text had all the chances in its favour of being the best text available. Nevertheless it is a question of the utmost importance for any study of the history

[1]) Assuming that there was a Madīnan Codex. The stories of ʿUthmān's Committee in the *Muqniʿ* and in Ibn Abī Dāwūd certainly suggest that Madīna had depended largely on oral tradition and that this Committee of ʿUthmān made a first hand collection by taking down the material directly from the depositories and demanding two witnesses for every revelation accepted.

[2]) It will be remembered that the Ibāḍites made the charge against ʿUthmān that he had tampered with God's word.

[3]) Yaʿqūbī, *Historiae* II, 197; Ibn al-Athīr III, 86, 87; Qurṭubī I, 53.

[4]) Ibn Abī Dāwūd, p. 83 quotes from Abū Bakr b. ʿAyyāsh († 194) the statement that many of the Companions of the Prophet had their own text of the Qurʾān, but they had passed away and their texts had not survived. This same fact is evidenced by the recurring reference to *al-ḥarf al-awwal* where what is meant is a reading from the time of the Prophet which is different from that in the ʿUthmānic text.

of the Qurʾānic text, whether we can glean any information as to the rival types of text that were suppressed in the interests of ʿUthmān's standard edition.

In the works of the exegetes and the philologers we not infrequently come across variant readings that have been preserved from one or other of these displaced Codices. Sometimes the reference is merely to a "Codex of the Ṣaḥāba" or "a certain old Codex" or "in certain of the Codices" (في بعض المصاحف) or "in the former text" (في الحرف الاول). At times it is to one of the cities "a Codex of Baṣra", "a Codex of Ḥomṣ", "a Codex of Ahl al-ʿĀliya" (Baghawī II, 52). Sometimes it is to a Codex in the possession of some particular person, as "a Codex belonging to al-Ḥajjāj" (Khal. 122; Gin. 60), or "a Codex belonging to the grandfather of Mālik b. Anas" (*Muqniʿ* 120), or a Codex used by Abū Ḥanīfa (see Massignon's *al-Hallāj*, I, 243 n. 5), or one of Ḥammād b. az-Zibriqān (Khal. 55; *Muzhir* II, 187). Mostly, however, the references are to the well-known old Codices of Ibn Masʿūd, Ubaiʾ b. Kaʿb, etc., which were known to go back to the time before the canonization by ʿUthmān of one standard type of text.

The amount of material preserved in this way is, of course, relatively small, but it is remarkable that any at all has been preserved. With the general acceptance of a standard text other types of text, even when they escaped the flames, would gradually cease being transmitted from sheer lack of interest in them. Such readings from them as would be remembered and quoted among the learned would be only the relatively few readings that had some theological or philological interest, so that the great mass of variants would early disappear. Moreover, even with regard to such variants as did survive there were definite efforts at suppression in the interests of orthodoxy. One may refer, for instance, to the case of the great Baghdād scholar Ibn Shanabūdh (245—328), who was admitted to be an eminent Qurʾānic authority, but who was forced to make public recantation of his use of readings from the Old Codices.

Ibn Shanabūdh's was not the only case, and such treatment of famous scholars[1]) was not encouraging to the study of the

[1]) In the accounts of Ibn Shanabūdh will be noticed the effort made to paint

variants from the pre-ʿUthmānic period. That orthodoxy continued to exert this same pressure against uncanonical variants is revealed to us from many hints from the period subsequent to Ibn Shanabūdh. For example, Abū Ḥayyān, *Baḥr* VII, 268, referring to a notorious textual variant, expressly says that in his work, though it is perhaps the richest in uncanonical variants that we have, he does not mention those variants where there is too wide a divergence from the standard text of ʿUthmān. In other words, when we have assembled all the variants from these earlier Codices that can be gleaned from the works of the exegetes and philologers, we have only such readings as were useful for purposes of *Tafsīr* and were considered to be sufficiently near orthodoxy to be allowed to survive [2]).

Modern Muslim savants almost invariably set aside the variants recorded from the Old Codices on the ground that they are *Tafsīr*, or as we should say, explanatory glosses on the ʿUthmānic text, and they roundly condemn such ancient scholars as Ibn Khālawaih and Ibn Jinnī for not knowing the difference between *Qirāʾāt* and *Tafsīr*. It is clear, however, that only such *qirāʾāt* as were of the kind that could be used for *tafsīr* had any likelihood of being preserved.

The Maṣāḥif Books

In the fourth Islamic century there were three books written on this question of the Old Codices which had some influence on later studies. These were the works already mentioned of Ibn al-Anbārī, Ibn Ashta and Ibn Abī Dāwūd. In each case the book was entitled *Kitāb al-Maṣāḥif*, and in each case the work,

him as an ignoramus and a weak-minded person. This was the usual procedure with regard to all those suspected of unorthodox views and is not to be taken seriously. It is perfectly clear from the sources that he was a famous scholar and drew large numbers of students, who in those days as in these did not flock to listen to the ignorant and weak-minded.

[2]) An interesting modern example occurred during the last visit of the late Prof. Bergsträsser to Cairo. He was engaged in taking photographs for the Archive and had photographed a number of the early Kūfic Codices in the Egyptian Library when I drew his attention to one in the Azhar Library that possessed certain curious features. He sought permission to photograph that also, but permission was refused and the Codex withdrawn from access, as it was not consistent with orthodoxy to allow a Western scholar to have knowledge of such a text.

while dealing with the ʿUthmānic text, its collection, orthography, and the general Massoretic details with regard to it, dealt also with what was known of the Old Codices which it had replaced. The most famous of the three was that of Ibn al-Anbārī († 328), a work which was doubtless composed before the canonization by Ibn Mujāhid of the Seven Readers. The work is lost but from the use made of it by later writers such as-Suyūṭī [1]), one gathers that it contained a certain amount of *Tafsīr* as well as information as to the readings from the Old Codices. The work of Ibn Ashta († 360) seems to have been of somewhat similar scope. He was a pupil of Ibn Mujāhid and wrote a special work *al-Mufīd* on the subject of the uncanonical variants [2]), besides this work on the Codices which was also used by as-Suyūṭī [3]). The only work of this kind that has survived, however, is that of Ibn Abī Dāwūd († 316) which, unfortunately, seems to have been the narrowest in scope of them all.

ʿAbdallah b. Sulaimān b. al-Ashʿath Abū Bakr b. Abī Dāwūd [4]) as-Sijistānī was born in 230 A.H. the son of the Imām Abū Dāwūd whose collection ranks third among the canonical collections of Ḥadīth. He was born in Sijistān but his father took him early on his travels and he is said to have visited Khorasān, Isfahān, Fars, Baṣra, Baghdād, Kūfa, Madīna, Mecca, Damascus, Egypt, al-Jazīra and ath-Thughūr. In every place where there were scholars his father set him to learn from them, so that he may be said to have been the pupil of most of the great savants of his day [5]). There is a story that when he came to Kūfa he had only one dirham which he spent on thirty bushels of broad beans. Each day he ate a bushel of the beans and by the time they were finished he had mastered a thousand Traditions (or some say 30,000) from the Kūfan teacher Abū Saʿīd al-Ashajj.

His chief fame all his lifetime was as a Tradionist. There is a story that he returned to Sijistān in the days of ʿAmr b. al-

[1]) Cf. *Itqān* 428 and numerous quotations in *ad-Durr al-Manthūr*.

[2]) Ibn al-Jazarī, *Ṭabaqāt* II, 184.

[3]) *Itqān* 13 and 428.

[4]) For his life see Ibn Khallikān (Eg. ed.) I, 268, 269: Ibn al-Jazarī, *Ṭabaqāt*, No. 1779; Dhahabī *Liber Class.*, II, 80; al-Khaṭīb, *Tārīkh Baghdād* IX, 464—468; Ibn al ʿImād, *Shadharāt ad-Dhahab* II, 168, 273.

[5]) He is generally known as the pupil of Mḥd b. Aslam aṭ-Ṭūsī and ʿĪsā b. Zaghba. Al-Khaṭīb IX, 464, 465 gives a list of his various teachers, and the Readers from whom he drew his Qurʾānic knowledge are listed by Ibn al-Jazarī.

Laith and some of his fellow townsmen gathered together to request him to recite to them Ḥadīth that he had learned on his journeyings. He refused on the ground that he had no book, but they retorted "What need has the son of Abū Dāwūd of books?" So he submitted with good grace and dictated a great number of Traditions from memory. When he got back to Baghdād he found that the story had preceded him and the Baghdādis were saying that he had fooled the innocents of Sijistān. But when they hired scribes to go to Sijistān and bring back copies of what Ibn Abī Dāwūd had dictated there, they found that on comparing them with the authorities in Baghdād they could find only six mistakes in all that he had dictated from memory.

In Qur'ānic studies he was a pupil of Abū Khallād Sulaimān b. Khallād († 261), Abū Zaid ʿUmar b. Shabba († 262), Yūnus b. Ḥabīb († 267), Mūsā b. Ḥizām at-Tirmidhī (c. 260), and Yaʿqūb b. Sufyān († 277), and was one of the teachers of Ibn Mujāhid († 324) and an-Naqqāsh († 351). He wrote a number of works on Qur'ānic subjects. In the *Fihrist*, pp. 232, 233 we find mentioned:

A book of *Tafsīr* (see also *Fihrist* 34[11]; Dhahabī, II, 80; al-Khaṭīb, IX, 464).
Kitāb an-Nāsikh wa'l-Mansūkh (see *Fihrist* 37[25]; Dhahabī, II, 80).
Kitāb Naẓm al-Qur'ān.
Kitāb Faḍā'il al-Qur'ān.
Kitāb Sharīʿat at-Tafsīr.
Kitāb Sharīʿat al-Maqārī'.

Dhahabī also mentions a book called *al-Qur'ān*, which probably means his *Kitāb al-Maṣāḥif*[1]), which is also sometimes called, though with less justice, *Kitāb Ikhtilāf al-Maṣāḥif*. Al-Khaṭīb mentions a book on *qirā'āt* which may refer to the *Maṣāḥif*-book or may be another work, for Abū 'l-Maḥāsin in *an-Nujūm az-Zāhira* (Eg. ed. III, 222) mentions him as a writer on *qirā'āt*.

There are a number of traditions going back to him that are not pleasing to orthodoxy and so there was put into circulation the legend that his father had branded him as a liar, and therefore no attention is to be paid to material that is dependent on his authority. This, of course, is tendential, and the biographers

[1]) *Fihrist* 36[11] attributes this book to his father Abū Dāwūd the Traditionist.

usually regard him as trustworthy (ثقة), the *Mughnī* even noting that his father's branding him as a liar was over something other than *Ḥadīth*[1]). To the last he seems to have held the respect of his townspeople for there is a pleasing story of how when he was old and blind he used to come and sit on the mimbar while his son Abū Maʿmar would sit on the step below him with the book. From his book the son would mention the particular *ḥadīth* and then from memory the old man would go on reciting to the people.

Of his *Kitāb al-Maṣāḥif* there are three manuscripts known, one in the Ẓāhirīya Library at Damascus (Ḥadīth, No. 407), one in the Egyptian State Library (Qirā'āt, No. 504), and one in my own possession. Both these latter, however, are copies of the Ẓāhirīya MS, so that we are really dependent on the one manuscript for establishing the text.

The number of actual variants given in this text is very small and obviously represents only those that happened to be found in his particular collection of traditions. Most of the variants he notes are also to be found in other Qur'ānic works. His chief importance is that he brings before us so many Codices of which we have no mention as such in any other source at present available. The Codices of Ibn Masʿūd, Ubai b. Kaʿb, Ḥafṣa, Anas and others are mentioned in numerous other sources, but though we find numerous references to *shādhdh* readings of such early authorities as ʿUbaid b. ʿUmair, ʿIkrima, al-Aʿmash, Saʿīd b. Jubair and others we did not know of actual Codices of theirs, though in some cases we strongly suspected their existence. An interpolation in the text (p. 50) might seem at the first glance to be seeking to avoid the implications of this fact by making Ibn Abī Dāwūd say that he uses the word *muṣḥaf* (Codex) in the sense of *ḥarf* or *qirā'a* (reading) so that the variants he quotes need not be regarded as coming from actual written Codices. There can be little doubt, however, that, when he speaks of the *muṣḥaf* of So and So he really means a written Codex. In the case of some of the Codices he mentions

[1]) But see Ibn al-ʿImād II, 273. Ad-Dāraquṭnī in al-Khaṭīb, IX, 468 says — ثقة الاّ انه كثير الخطأ فى الكلام على الحديث which leaves it indefinite as to where his weakness was.

we have, of course, ample evidence from other sources of their independent existence, and in the case of some others the nature of the variants quoted strongly suggests that they must have been derived from written Codices.

There are a few other Old Codices mentioned in other works which are not given by Ibn Abī Dāwūd. Adding them to his lists in the interests of completeness we can draw up the following scheme of the Old Codices.

(*a*) Primary Codices:

Sālim † 12.
ʿUmar † 23.
Ubaiʾ b. Kaʿb † 29.
Ibn Masʿūd † 33.
ʿAlī † 40.
Abū Mūsā al-Ashʿarī † 44.
Ḥafṣa † 45.
Zaid b. Thābit † 48.
[ʿĀʾisha † 58.]
[Umm Salama † 59.]
ʿAbdallah b. ʿAmr † 65.
Ibn ʿAbbās † 68.
Ibn az-Zubair † 73.
ʿUbaid b. ʿUmair † 74.
Anas b. Mālik † 91.

(*b*) Secondary Codices:

ʿAlqama b. Qais † 62.
Ar-Rabīʿ b. Khuthaim † 64.
Al-Ḥārith b. Suwaid c. 70.
Al-Aswad † 74.
Ḥiṭṭān † 73.
Ṭalḥa b. Muṣarrif † 112.
Al-Aʿmash † 148.
} All of which are based on the Codex of Ibn Masʿūd.

Saʿīd b. Jubair † 94.
Mujāhid † 101.
ʿIkrima † 105.
ʿAṭāʾ b. Abī Rabāḥ † 115.
Ṣāliḥ b. Kaisān † 144.
Jaʿfar aṣ-Ṣādiq † 148.

It is of course obvious that all the information we can gather regarding the text of these early Codices is of the utmost importance for the textual criticism of the Qurʾān. This in the absence of any direct manuscript evidence [1]) gives us our sole

witness to the types of text which ʿUthmān's standard text superseded. It is possible, as we have already seen, that in choosing the Madīnan text tradition for canonization ʿUthmān chose the best of the texts available. We can never know this for certain the one way or the other unless the unexpected happens and we recover some considerable portion of one of the rival texts. A collection of the variants still surviving from the Old Codices is our sole means of forming any judgment as to the type of text they presented.

The question arises, of course, as to the authenticity of the readings ascribed to these Old Codices. In some cases it must be confessed there is a suspicion of readings later invented by the grammarians and theologians being fathered on these early authorities in order to gain the prestige of their name. This suspicion is perhaps strongest in the case of distinctively Shīʿa readings that are attributed to Ibn Masʿūd, and in readings attributed to the wives of the Prophet. It is also felt in regard to some of the readings attributed to Ibn ʿAbbās, who as the "übermensch des *tafsir*" (Goldziher, *Richtungen* 65) tended to get his authority quoted for any and every matter connected with Qurʾānic studies. On the whole, however, one may feel confident that the majority of readings quoted from any Reader really go back to early authority.

The more difficult question is that of defective transmission. Occasionally in reading the Commentaries one finds a reading that is commonly known as coming from a certain early Reader attributed to quite another source. Where authorities can be weighed it is generally possible to decide which attribution is correct, but in cases where a variant is quoted by only one source which is otherwise known for the carelessness of its citation of authorities, one can never be sure that that particular variant is correctly attributed to the Reader given. A similar problem of accurate transmission naturally attaches to the variants themselves. Being uncanonical variants there was none of the

[1]) It was at first thought that Dr. Mingana's find in the palimpsest leaves published by him in 1914, *Leaves from three Ancient Qurʾans possibly pre-ʿOthmanic, with a list of their Variants*, might provide us with fragments of one of these earlier Codices. Closer examination, however, has shown that neither they nor the curious variants found by him in Syriac in a MS of Barṣalibi (see *An ancient Syriac Translation of the Ḳurʾan exhibiting new Verses and Variants*, Manchester, 1925), have any relation to the text of these Old Codices with which we are here concerned. See Bergsträsser, *Geschichte des Qorantexts*, pp. 53—57 and 97—102.

meticulous care taken over their transmission such as we find for the canonical readings, and we not infrequently have various forms of the variant attributed to the same Reader in different sources. In such cases nothing can be done but to give them all in the hope that further information may enable us to decide between them. Some of the variants in the form in which they have survived to us seem linguistically impossible, and in certain cases this has been noted in the source which quotes the variant. The defect is doubtless due to faulty transmission, and it is possible that some scholar may even now spot where the corruption lies and restore us the original reading.

Bergsträsser in his preliminary collection of the uncanonical readings of Ibn Masᶜūd and Ubai᾽ [1]) made an attempt to estimate the value of these two texts as compared with the ᶜUthmānic text. With the increase of material one feels less inclined to venture on such a judgment of value. It is true that in some cases the uncanonical variants from these Old Codices may be interpreted as improvements on the ᶜUthmānic text, as e. g. بما instead of بمثل ما in II, 137/131 may have been suggested by motives of piety: or expansions thereof as in II, 275/276 where the added يوم القيامة may be regarded as an explanatory inflation. In such cases the ᶜUthmānic text would seem to be the more primitive text which the other types assume as their basis. But on the other hand there are equally many cases where the facts point the other way. For instance in II, 9/8 the ᶜUthmānic يخادعون may be regarded as an attempt to soften the idea of deceiving Allah which is suggested by the alternative reading يخدعون: or لله in II, 196/192 may have been set for theological reasons instead of للبيت, or the present form of II, 240/241 may be taken as an expansion of the simpler form given in the other Codices. Bergsträsser drew attention to the number of cases where the variant in the Old Codices was merely a synonym for the word in the text but the cases are about evenly balanced for the simpler word being in the ᶜUthmānic text or in the variant.

Remembering that we have in our hands only a very small portion of the variants from these Codices, and that what we have consists in the main only of such variants as were not too

[1]) *Geschichte des Qorantexts*, pp. 60—96.

unorthodox, we may take the following collections as the base for our further investigation into the earliest stage in the formation of the text of the Qur᾽ān.

The material which follows is taken from the writer's collections made with a view to a critical text of the Qur᾽ān. They will of course appear in their place in the apparatus criticus to that text when it appears, but the assembling of them here under the individual names was essential that scholars might be able to deal critically with the evidence of each Codex as a whole. The main sources from which the variants have been drawn are:

Abū Ḥayyān, *Al-Baḥr al-Muḥīṭ*, 8 vols., Cairo 1328.

Alūsī, *Rūḥ al-Maᶜānī fī Tafsīr al-Qur᾽ān wa Sabᶜ al-Mathānī*, 30 vols., Cairo, n. d.

Baghawī, *Maᶜālim at-Tanzīl*, 7 vols., Cairo 1332 (On margin of the *Tafsīr al-Khāzin*).

Baiḍāwī, *Anwār at-Tanzīl wa Asrār at-Ta᾽wīl*, 5 pts., Cairo 1330.

Balawī, *Kitāb Alif Bā᾽*, 2 vols., Cairo 1287.

Bannā᾽, *Itḥāf Fuḍalā᾽ al-Bashar fī 'l-Qirā᾽āt al-Arbaᶜata ᶜashar*, Cairo 1317.

Fakhr ad-Dīn ar-Rāzī, *Mafātīḥ al-Ghaib*, 8 vols, Cairo 1327.

Farrā᾽, *Kitāb Maᶜānī al-Qur᾽ān*, Ms. Stambul, Nuru Osmaniya 459.

Ibn al-Anbārī, *Kitāb al-Inṣāf*, ed. Gotthold Weil, Leiden 1913.

Ibn Hishām, *Mughnī al-Labīb*, 2 pts., Cairo 1347.

" " *Tahdhīb at-Tawāḍīḥ*, 2 pts., Cairo 1329.

Ibn Jinnī, *Nichtkanonische Koranlesarten im Muḥtasab des Ibn Ǧinnī*, von G. Bergsträsser, München 1933.

Ibn Khālawaih, *Ibn Ḫālawaihs Sammlung nichtkanonischer Koranlesarten*, herausgegeben von G. Bergsträsser, Stambul 1934.

Ibn Manẓūr, *Lisān al-ᶜArab*, 20 vols., Cairo 1307.

Ibn Yaᶜīsh, *Commentary to the Mufaṣṣal*, ed. Jahn, 2 vols., Leipzig 1882.

Khafājī, *ᶜInāyat al-Qāḍī wa Kifāyat ar-Rāḍī*, 8 vols., Cairo 1283.

Marandī, *Qurrat ᶜAin al-Qurrā᾽*, Ms. Escorial 1337.

Muttaqī al-Hindī, *Kanz al-ᶜUmmāl*, vol. 2, Hyderabad 1312.

Nasafī, *Madārik at-Tanzīl wa Ḥaqā᾽iq at-Ta᾽wīl*, 4 vols., Cairo 1333.

Nīsābūrī, *Gharā᾽ib al-Qur᾽ān* (on the margin of *Tafsīr aṭ-Ṭabarī*).

Qunawī, *Ḥāshia ᶜalā l-Baiḍāwī*, 7 vols., Stambul 1285.

Qurṭubī, *Al-Jāmiʿ li Aḥkām al-Qurʾān*, 2 vols. (all so far published), Cairo 1935.

Shawkānī, *Fatḥ al-Qadīr*, 5 vols., Cairo 1349.

Sībawaih, *Le Livre de Sibawaih*, ed. Derenbourg, 2 vols., Paris 1889.

Suyūṭī, *Al-Itqān fī ʿUlūm al-Qurʾān*, ed. Sprenger, Calcutta 1857.

Suyūṭī, *Ad-Durr al-Manthūr fi 't-Tafsīr al-Maʾthūr*, 6 vols., Cairo 1314.

Suyūṭī, *Al-Muzhir*, 2 vols., Cairo 1282.

Ṭabarī, *Jāmiʿ al-Bayān fī Tafsīr al-Qurʾān*, 30 vols., Cairo 1330.

Ṭabarsī, *Majmaʿ al-Bayān fī ʿUlūm al-Qurʾān*, 2 vols., Teheran 1304.

ʿUkbarī, *Imlāʾ fi 'l-Iʿrāb wa 'l-Qirāʾāt fī Jamīʿ al-Qurʾān*, 2 pts., Cairo 1321.

ʿUkbarī, *Iʿrāb al-Qirāʾāt ash-Shādhdha*, MS Mingana Islamic Arabic 1649.

Zamakhsharī, *Al-Kashshāf*, ed. Nassau Lees, Calcutta 1861.

THE OLD CODICES

(*a*) Primary Codices.

Codex of Ibn Masʿūd.
Codex of Ubai b. Kaʿb.
Codex of ʿAlī.
Codex of Ibn ʿAbbās.
Codex of Abū Mūsā.
Codex of Ḥafṣa.
Codex of Anas b. Mālik.
Codex of ʿUmar.
Codex of Zaid b. Thābit.
Codex of Ibn az-Zubair.
Codex of Ibn ʿAmr.
Codex of ʿĀʾisha.
Codex of Sālim.
Codex of Umm Salama.
Codex of ʿUbaid b. ʿUmair.

CODEX OF IBN MASʿŪD † 33

ʿAbdallah b. Masʿūd (sometimes quoted in the sources as ʿAbd Allah and sometimes as Ibn Umm ʿAbd)[1]) was a Companion and one of the early Muslims who could boast that he had joined the faith earlier than ʿUmar. As a youth he had herded cattle for ʿUqba b. Abī Muʿaiṭ and so was sometimes referred to contemptuously as the Hudhalī slave (Ṭabarī, *Annales*, I, 2812). When he became a Muslim he attached himself to the Prophet and became his personal servant. He went on the Hijra to Abyssinia and also to Madīna and was present at both Badr and Uḥud. It was his boast that he had learned some seventy Sūras directly from the mouth of the Prophet, and tradition has it that he was one of the first to teach Qurʾān reading (Ibn Saʿd, III, i, 107). He seems not to have been a great success when tried in an official capacity, but at Kūfa, to which the Caliph sent him, he became famous as a Traditionist and as an authority on the Qurʾān. Tradition tells that he was one of the four to whom Muḥammad advised his community to turn for instruction in the Qurʾān[2]). It was doubtless his close personal contact with the Prophet over so many years that gave such prestige to his opinions on Sunna and Qurʾān.

We have no information as to when he began to make his Codex. Apparently he began to collect material during the lifetime of the Prophet and worked it up into Codex form when he was established at Kūfa and was looked to as the authority on Qurʾānic matters. At any rate we find his Codex in use there and followed by the Kūfans before the official Recension was made by ʿUthmān. When ʿUthmān sent to Kūfa the official copy of his standard text with orders that all other texts should

1) Sources for his life are — Nawawī, *Tahdhīb*, 396 ff; Ibn al-Athīr, *Usd al-Ghāba*, III, 256—260; Ibn Ḥajar, *Iṣāba* II, 890—893; *Tahdhīb* VI, 27, 28; Ibn al-Jazarī, *Ṭabaqāt* No. 1914; Ibn Saʿd II, ii, 104 ff, III, i, 106 ff.

2) خذوا القرآن من اربعة — Nawawī, 372; Bukhārī (ed. Krehl) III, 396.

be burned, Ibn Masʿūd refused to give up his copy, being indignant that the text established by a young upstart like Zaid b. Thābit should be given preference to his, since he had been a Muslim while Zaid was still in the loins of an unbeliever[1]). There seems to have been considerable difference of opinion in Kūfa over this question of the Codex, some accepting the new text sent by ʿUthmān, but a great many continuing to hold by the Codex of Ibn Masʿūd[2]) which by that time had come to be regarded as the Kūfan text. The strength of the position of his Codex in Kūfa is well illustrated by the number of secondary Codices of which some information has come down to us and which followed the text of Ibn Masʿūd. It was from its vogue in Kūfa that his Codex came to be favoured by Shīʿa circles, though one is not disposed to accept as genuine all the Shīʿa readings that are attributed to his Codex, nor indeed those found in Sunnī sources in favour of Ahl al-Bait.

It was well known in the early days of Islam that one peculiarity of Ibn Masʿūd's Codex was that it did not contain Sūras I, CXIII and CXIV, i.e. the *Fātiḥa*, which is an opening prayer to the book, and the *Muʿawwidhatānī* with which it ends[3]). Modern scholarship on quite other grounds holds that these were not originally part of the Qurʾān but are of the nature of liturgical additions. That Ibn Masʿūd knew of these passages as used liturgically is evident from the fact that we have preserved to us notes of words in which he differed from the customary way of reading them.

A second peculiarity equally well known was that the order of Sūras in his recension differed considerably from that of ʿUthmān's recension. Two lists giving this Sūra order have been preserved to us, which do not, however, entirely agree with one another. The earlier is that given by Ibn an-Nadīm (377)[4]) in the *Fihrist* p. 26 (ed. Flügel) on the authority of Al-Faḍl b. Shādhān († before 280), which runs as follows:

1) Ibn Abī Dāwūd p. 13 ff.

2) Ibn al-Athīr *Kāmil* (ed. Tornberg) III, 86, 87.

3) On them see Nöldeke-Schwally I, 108 ff. The *Fātiḥa* was apparently added to some copies that gave Ibn Masʿūd's text. C.f. *Itqān*, 152, 187 and the statement of Ibn an-Nadīm, *Fihrist* 26.

4) This is the date he is said to have finished the *Fihrist*: the date of his death is uncertain.

2, 4, 3, 7, 6, 5, 10[1], 9, 16, 11, 12, 17, 21, 23, 26, 37, 33, 28, 24, 8, 19, 29, 30, 36, 25, 22, 13, 34, 35, 14, 47, 31[2], 39, (40 bis 46)[3], 40, 43, 41, 46, 45, 44, 48, 57, 59[4], 32, 50, 65, 49, 67, 64, 63, 62, 61, 72, 71, 58, 60, 66, 55, 53, 51, 52[5], 54, 69, 56, 68, 79, 70, 74, 73, 83, 80, 76, 75, 77, 78, 81, 82, 88, 87, 92, 89, 85, 84, 96, 90, 93, 94, 86, 100, 107, 101, 98, 91, 95, 104, 105, 106, 102, 97, 103, 110, 108, 109, 111, 112.

The Sūras missing here are 1, 15, 18, 20, 27, 42, 99, 113, 114. That Sūras 1, 113, 114 were omitted in his Codex we have already seen, but as variants from all the others omitted here are found quoted from him the material of which they are composed must have been in his Codex. Indeed they are all to be found in the list of his Sūras given in the *Itqān*. When we examine these missing Sūras we discover that 15 is the last in the الر series; 18 comes immediately before the كهيعص Sūra (19) and is suspected to have had some connection therewith (Goossens in *Der Islam* XIII, 211); 20 is the sole طه Sūra; 27 is the طس Sūra which breaks in between two طسم Sūras; 42 is the حم عسق Sūra which breaks into the حم Sūras, so that one may suspect that there is something behind their omission in the *Fihrist*. Yet in view of the fact that the missing Sūras are in the list in the *Itqān*, and the *Fihrist* itself expressly says that it reckoned 110 Sūras whereas there are only 105 in the list, the probability is that the list as we have it has been defectively written.

The second list is in the *Itqān* of as-Suyūṭī (ed. Calcutta,

1) In Ṭabarī, *Annales*, I, 2963 the Sūra of Yūnus which is the Tenth Sūra in modern editions is called the Seventh as here. Schwally suggests a misprint in the text of Ṭabarī of السابعة for التاسعة, but against this see Bauer in *ZDMG*, LXXV, 15.

2) The text reads القمر which is the title of Sūra 54, but as this is given later under the title اقتربت الساعة we must with Flügel, *Anmerkungen* 14 correct to لقمان which, as Schwally notes, is confirmed by the *Itqān*.

3) الحواميم means the group of Sūras beginning with حم and is here doubtless but an introductory title to the group of six succeeding Sūras.

4) This سبح which gave Schwally trouble and was also a puzzle to Flügel is clearly but part of the title of Sūra 59. There was a group of Sūras called المسبحات viz. Sūras 57, 59, 61, 62, 64 (See Bauer in *ZDMG*, LXXV, 16).

5) *Fihrist* says that some gave 52 as coming before 51.

p. 151), quoting from Ibn Ashta a statement going back to Jarīr b. ʿAbd al-Ḥamīd († 188), who related traditions from al-Aʿmash and others of Ibn Masʿūd's school[1]). This list runs:

2, 4, 3, 7, 6, 5, 10, 9, 16, 11, 12, 18, 17, 21, 20, 23, 26, 37, 33, 22, 28, 27, 24, 8, 19, 29, 30, 36, 25, 15, 13, 34, 35, 14, 38, 47, 31, 39, 40, 43, 41, 42, 46, 45, 44, 48, 59, 32, 65, 68, 49, 67, 64, 63, 62, 61, 72, 71, 58, 60, 66, 55, 53, 52, 51, 54, 56, 79, 70, 74, 73, 83, 80, 76, 77, 75, 78, 81, 82, 88, 87, 92, 89, 85, 84, 96, 90, 93, 86, 100, 107, 101, 98, 91, 95, 104, 105, 106, 102, 97, 99, 103, 110, 108, 109, 111, 112, 94.

Here we find missing besides the expected 1, 113, 114, the Sūras 50, 57, 69, for whose omission no reason can be suggested save that they may have dropped out by scribal error. Well known variants are quoted from each of them and they are all in the list in the *Fihrist*. The two lists correspond sufficiently closely for us to supply the missing members of the one from the other, and we may treat them as variants of a common tradition as to the Sūra order in Ibn Masʿūd's Codex.

The value of this tradition is another matter[2]). It is not a priori likely that the arrangement of material in any of the rival Codices would have followed the same combination into Sūras as in the text established for ʿUthmān by Zaid b. Thābit. In the accounts of that official Recension we find bits of material coming in and the Committee considering the most appropriate place to put them, and it is against all probability that the composite Sūras made up of bits of Meccan and bits of Madīnan material, of very different date and provenance, would have been fitted in exactly the same way by different collectors. Neither is it likely that the different collectors would have chosen the same titles for the Sūras. The traditions as to the Sūra order, in the case of this and of other of the Old Codices, come from persons who were familiar with the ʿUthmānic Sūra order, but knew that the material was differently disposed in the other

1) Ibn Ḥajar *Tahdhīb*, II, 75—77.

2) There is a statement in the *Fihrist*, p. 26 from Mḥd b. Isḥāq, that there were many Codices in existence purporting to be exemplars of Ibn Masʿūd's Codex, but no two of them agreed with one another. Ibn an-Nadīm claims to have seen a very old copy in which the *Fātiḥa* was included.

Codices, and so constructed a Sūra list to express the difference [1].

The variant readings which follow are necessarily arranged according to the order of the present official text. Sometimes in the sources the variant is expressly said to come from the Codex of Ibn Masᶜūd. More often it is merely given as a reading (*ḥarf* or *qirāʾa*) of Ibn Masᶜūd. Occasionally also readings are given as coming from the Companions of Ibn Masᶜūd, but as these obviously represent the tradition as to his text they are included here. In view of the great importance of the readings of Ibn Masᶜūd and Ubai, all readings from them that survive are included in the lists even where they do not depend on a different consonantal text from that of ᶜUthmān. It has also seemed worth while to note the places where they are specially recorded as supporting the textus receptus.

[1]) An alternative theory is that when the ᶜUthmānic text was in general currency the material in Ibn Masᶜūd's Codex was arranged in new copies made thereof under the Sūra headings of the ᶜUthmānic text, though not in the same order. It is obvious, of course, that later writers using material from one of these Old Codices would quote it according to Sūra and verse of the ᶜUthmānic text.

SŪRA I

4/3: مَالِكِ — He agreed with TR against the alternative reading مَلِكِ which, however, some gave from him also.

6/5: اِهْدِنَا — أَرْشِدْنَا.

7/6: اَلَّذِينَ — مَنْ. So read also by Zaid b. ᶜAlī and Ibn az-Zubair.

7: غَيْرِ — غَيْرَ. So read by ᶜAlī and Ibn az-Zubair.

SŪRA II

2/1: ذٰلِكَ — تَنْزِيلُ, which involves الكِتَابِ.

7/6: غِشَاوَةٌ — غَشْوَةً or some said غَشْيَةٌ. Given from Friends of Ibn Masᶜūd.

9/8: يُخَادِعُونَ — يَخْدَعُونَ. So read by Abū Ḥaiwa.

14/13: إِلَى شَيَاطِينِهِمْ — بِشَيَاطِينِهِمْ. So also Ubai.

17/16: فَلَمَّا أَضَاءَتْ — فَأَضَاءَتْ.

18/17: صُمٌّ بُكْمٌ عُمْىٌ — صُمًّا بُكْمًا عُمْيًا. So read by Ibn Abī Ṭalḥa and Ḥafṣa.

20/19: يَخْطَفُ — يَخْتَطِفُ. Thus read by ᶜAlī.

كُلَّمَا — كُلَّ مَا. Purely orthographic variant.

مَشَوْا فِيهِ — مَرُّوا فِيهِ وَمَضَوْا فِيهِ. See also Ubai's reading.

لَذَهَبَ — لَأَذْهَبَ, which makes the following باء a zāʾida.

23/21: نَزَّلْنَا عَلَى عَبْدِنَا — أَنْزَلْنَا عَلَى عِبَادِنَا.

24/22: أُعِدَّتْ — أُعْتِدَتْ or أُعِيدَتْ.

25/23: مُطَهَّرَاتٌ — مُطَهَّرَةٌ. So read by Zaid b. ᶜAlī.

26/24: وَبَعُوضَةٌ — مَا بَعُوضَةً, but others say he read بَعُوضَةٌ without و.
So read by Ruʾba b. al-ᶜAjjāj and others.
يُضَلُّ بِهِ كَثِيرٌ وَيُهْدَى بِهِ كَثِيرٌ — يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا. So Zaid b. ᶜAlī and Ubai.
مَا يَضِلُّ بِهِ إِلَّا ٱلْفَاسِقُونَ — مَا يُضِلُّ بِهِ إِلَّا ٱلْفَاسِقِينَ.

31/29: عَرَضَهُنَّ — عَرَضَهُمْ. See also Ubai's reading.

32/30: مَا أَعْلَمْتَنَا — مَا عَلَّمْتَنَا. See also Ubai.

36/34: فَوَسْوَسَ لَهُمَا — فَأَزَلَّهُمَا. So read also by al-Aᶜmash.

40/38: بِعَهْدِيَ — بِعَهْدِي. So read by Ṭalḥa b. Muṣarrif.
اذَّكِرُوا — اذْكُرُوا.

42/39: تَكْتُمُونَ — تَكْتُمُوا.

46/43: يَعْلَمُونَ — يَظُنُّونَ.

48/45: لَا يُؤْخَذُ — لَا يُقْبَلُ.

49/46: يُقَتِّلُونَ — يُذَبِّحُونَ.

51/48: اتَّخَتُّمْ — اتَّخَذْتُمْ with Idghām.

60/57: تَعِيثُوا — تَعْثَوْا.

61/58: قُثَّائِهَا — قِثَّائِهَا. So Qatāda, Ibn Waththāb and others.
ثُومِهَا — فُومِهَا. As read by ᶜAlqama and Ibn ᶜAbbās.
مِصْرَ — مِصْرًا. So Ubai, al-Aᶜmash and al-Ḥasan. It was also written thus in some of the ᶜUthmānic Codices.

63/60: وَتَذَكَّرُوا — وَاذْكُرُوا or some said وَتَذَّكَّرُوا.

68/64: سَلْ — ادْعُ.

70/65: ٱلْبَاقِرَ — ٱلْبَقَرَ. So read by Ubai, ᶜIkrima and Yaḥyā b. Yaᶜmar.
تَشَّابَهُ or يَشَّابَهُ or مُتَشَابِهٌ — تَشَابَهَ which latter was the reading of al-Ḥasan and al-Aᶜmash.

72/67: فَتَدَارَأْتُمْ — فَادَّارَأْتُمْ. Read thus by Abū Ḥaiwa.

74/69 : قَسَا — قَسَتْ. So read by Ubai and Zaid b. ᶜAlī.
قَسَاوَةً — قَسْوَةً. So also Zaid b. ᶜAlī.

83/77 : تَعْبُدُوا — تَعْبُدُونَ or يَعْبُدُوا or some said يَعْبُدُونَ.
حَسَنًا — حُسْنًا, supporting the reading of Ḥamza, al-Kisāʾī and Yaᶜqūb.
تَوَلَّوْا — تَوَلَّيْتُمْ. (?). Al-Aᶜmash تَوَلَّوْا عَنْهُ.
قَلِيلٌ — قَلِيلًا, a reading which some gave from Abū ᶜAmr also.

85/79 : طُوَيْفًا — فَرِيقًا.
وَإِنْ يُؤْخَذُوا تَفْدُوهُمْ — وَإِنْ يَأْتُوكُمْ أُسَارَى تُفَادُوهُمْ. So read also by Al-Aᶜmash.
مَنْ فَعَلَ — مَنْ يَفْعَلُ.

87/81 : أَفَكُلَّ مَا — أَفَكُلَّمَا. Purely orthographical variant.

89/83 : مُصَدِّقًا — مُصَدِّقٌ. So given in Ubai's Codex.

96/90 : بِمُنْزِحِهِ — بِمُزَحْزِحِهِ.

100/94 : نَقَضَهُ — نَبَذَهُ.
عُوهِدُوا — عَاهَدُوا. So read also by al-Ḥasan.

101/95 : مُصَدِّقًا — مُصَدِّقٌ. Thus also Ibn Abī ᶜAbla.

102/96 : هُمَا بِضَارَّيْنِ — هُمْ بِضَارِّينَ.

104/98 : رَاعُونَا — رَاعِنَا or some said أَرْعُونَا.

105/99 : وَلَا ٱلْمُشْرِكُونَ — وَلَا ٱلْمُشْرِكِينَ. So read by Abū'l-ᶜĀliya and al-Aᶜmash also.

106/100: مَا نُنْسِكَ مِنْ — مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا
آيَةٍ أَوْ نَنْسَخْهَا نَجِيءْ بِمِثْلِهَا.

108/102: سَأَلَ — سُئِلَ, making Mūsā the one who asked.

111/105: هُودًا أَوْ نَصَارَى. Some say that he here read يَهُودِيًّا أَوْ نَصْرَانِيًّا as Ubai.

114/108: خُيَّفًا — خَائِفِينَ. (Ibn Khālawaih 155 wrongly gives it as حُنَفَاءَ).

119/113: وَلَنْ تُسْأَلُ — وَلَا تُسْئَلُ.

123/117: لَا تُغْنِى — لَا تَجْزِى.

124/118: اَلظَّالِمُونَ — اَلظَّٰلِمِينَ.

127/121: يَقُولَانِ رَبَّنَا — رَبَّنَا.

128/122: أَرِهِمْ مَنَاسِكَهُمْ وَتُبْ عَلَيْهِمْ — أَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا.

132/126: وَوَصَّى — He agrees with the Ḥafṣ text against the أَوْصَى of the Syrian and Madinan Codices.

أَنْ يَا بَنِيَّ — يَا بَنِيَّ. As read also by aḍ-Ḍaḥḥāk.

137/131: بِمِثْلِ مَا — بِمَا. As was read also by Ibn ʿAbbās.

139/133: أَتُحَاجُّونَّا — أَتُحَاجُّونَنَا. So read by Ibn Muḥaiṣin and Abū's-Sammāl.

144/139: قِبَلَهُ — شَطْرَهُ (?) see Ubai's reading here.

148/143: وَلِكُلٍّ جَعَلْنَا قِبْلَةً يَرْضَوْنَهَا — وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا. Manṣūr from Ibn Masʿūd.

149/144: فَوَالِ — فَوَلِّ.

150/145: أَيْنَمَا — حَيْثُ مَا.

158/153: أَنْ لَا — أَنْ. Similarly in Ubai's Codex.

يَطُوفَ — يَطَّوَّفَ. So Ubai, Ibn ʿAbbās and Mujāhid.

يَتَطَوَّعْ بِخَيْرٍ — تَطَوَّعَ خَيْرًا.

159/154: بَيَّنَهُ — بَيَّنَّاهُ. Making Allah the subject. So read also by Ṭalḥa.

162/157: يُنْصَرُونَ — يُنْظَرُونَ.

177/172: لَيْسَ ٱلْبِرُّ — لَيْسَ ٱلْبِرَّ, as read by all save the Kūfans. Al-Aʿmash, however, said that Ibn Masʿūd read لَا تَحْسَبَنَّ ٱلْبِرَّ and Ibn Abī Dāwūd gives it as لَا تَحْسَبَنَّ أَنَّ ٱلْبِرَّ.

بِأَنْ — أَنْ. As read also by Ubai.

تِلْقَاءَ — قِبَلَ.

وَٱلْمُوفِينَ — وَٱلْمُوفُونَ.

بِعُهُودِهِمْ — بِعَهْدِهِمْ. So Ubai.

178/173: ٱلْقَصَصُ — ٱلْقِصَاصُ. So Abū'l-ʿĀlīya.

فَٱتَّبِعْ — فَٱتِّبَاعٌ taking it as a verb, so read by Muʿādh and Ibn Abī ʿAbla.

184/180: أَيَّامٌ مَعْدُودَاتٌ — أَيَّامًا مَعْدُودَاتٍ. So Ibn Dharr read.

أُخْرَى — أُخَرَ.

تَطَوَّعَ بِخَيْرٍ — تَطَوَّعَ خَيْرًا.

187/183: ٱلرُّفُوثُ — ٱلرَّفَثُ.

191/187: وَلَا تُقَٰتِلُوهُمْ عِنْدَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ فَإِنْ قَٰتَلُوكُمْ — لَا تَقْتُلُوهُمْ عِنْدَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يَقْتُلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ, which was the reading of Ḥamza and al-Kisāʾī.

196/192: أَقِيمُوا — أَتِمُّوا. So read by ʿAlī and ʿAlqama.

وَٱلْعُمْرَةَ إِلَى ٱلْبَيْتِ — وَٱلْعُمْرَةَ لِلَّهِ. Similarly ʿAlī read لِلْبَيْتِ which some gave from Ibn Masʿūd.

197/193: فَلَا رُفُوثٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ — فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ.

وَخَيْرُ ٱلزَّادِ ٱلتَّقْوَى — فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَى.

198/194: مِنْ رَبِّكُمْ فِى مَوَاسِمِ ٱلْحَجِّ — مِنْ رَبِّكُمْ. Abū ʿUbaid said he added وَمَنْ تَاجَرَ فلا اثم لمن اتقى الله and Ibn Abī Dāwūd says he read لا جناح عليكم ان تبتغوا فضلا من ربكم فى مواسم الحج فابتغوا حينئذ.

202/198: نَصِيبٌ مَا ٱكْتَسَبُوا — نَصِيبٌ مِمَّا كَسَبُوا. So read by al-Aʿmash also.

203/199: لِمَنِ ٱتَّقَى ٱللَّهَ — لِمَنِ ٱتَّقَى.

204/200: وَيَسْتَشْهِدُ ٱللَّهَ — وَيُشْهِدُ ٱللَّهَ, as the reading of Ubai.

210/206: ظِلَالٍ — ظُلَلٍ. As Qatāda, Abū Jaʿfar and aḍ-Ḍaḥḥāk. Ibn Abī Dāwūd, however, says he read as Ubai أَنْ يَأْتِيَهُمُ ٱللَّهُ وَٱلْمَلَائِكَةُ فِى ظُلَلٍ مِنَ ٱلْغَمَامِ.

قَضَاءُ ٱلْأَمْرِ — قُضِيَ ٱلْأَمْرُ. i.e. with *iḍāfa*. So Ubai.

212/208: زُيِّنَتْ — زُيِّنَ. As Ibn Abī ʿAbla. See also Ubai's reading.

213/209: أُمَّةً وَاحِدَةً فَٱخْتَلَفُوا — أُمَّةً وَاحِدَةً. Likewise Ubai.

عَنْهُ مِنَ ٱلْحَقِّ — فِيهِ مِنَ ٱلْحَقِّ. Ṭabarī adds على الاسلام.

214/210: وَزُلْزِلُوا فَزَلْزَلُوا (وَ)يَقُولُ حَقِيقَةَ ٱلرَّسُولُ — وَزُلْزِلُوا حَتَّى يَقُولَ ٱلرَّسُولُ: others وزلزلوا ثُمَّ زَلْزَلُوا ويقول.

217/214: عَنْ قِتَالٍ — قِتَالٌ. So read also by al-Aʿmash.

219/216: كَثِيرٌ — كَبِيرٌ, which was the reading of Ḥamza and al-Kisāʾī.

أَكْثَرُ — أَكْبَرُ. Note Ubai's reading.

222: يَتَطَهَّرْنَ — يَطْهُرْنَ. So Ubai.

226: آلَوْا — يُؤْلُونَ. Note Ubai's variant here.

فَاءُوا فِيهِنَّ — فَاءُو. See also Ubai.

228: بِرَدَّتِهِنَّ — بِرَدِّهِنَّ. Which was Ubai's reading also.

229: تَخَافُوا — يَخَافَا. Some, however, said he read إِلَّا أَنْ يَخَافُوا أَنْ لَا يُقِيمُوا حُقُوقَ.

233: يُكْمِلَ ٱلرِّضَاعَةَ — يُتِمَّ ٱلرَّضَاعَةَ. As Ibn ʿAbbās.

تُضَارَرْ — تُضَارَّ. So read by ʿUmar, al-Ḥasan and Abān b. ʿUthmān.

وعلى ٱلوارث ذى الرحم المحرم مِثْلُ ذَٰلِكَ — وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ.

236/237: مِن قَبْلِ أَنْ تُجَامِعُوهُنَّ — مَا لَمْ تَمَسُّوهُنَّ.

237/238: تُجَامِعُوهُنَّ — تَمَسُّوهُنَّ.

238/239: وَعَلَى ٱلصَّلَوٰةِ — وَٱلصَّلَوٰةِ.

240/241: كُتِبَ — وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِم عَلَيْكُمُ ٱلْوَصِيَّةُ لِأَزْوَاجِكُمْ. See also Ubai.

241/242: لِلْمُطَلَّقَةِ — لِلْمُطَلَّقَاتِ. As Ubai.

249/250: إِلَّا قَلِيلٌ — إِلَّا قَلِيلًا, which was the reading of Ubai and al-Aʿmash.

253/254: مِنْ بَعْدِهِمَّنْ — مِنْ بَعْدِهِمْ مِنْ, as ʿAmr b. ʿUbaid. A purely orthographic variant.

255/256: ٱلْقَيَّامُ — ٱلْقَيُّومُ. It was the reading of ʿUmar and ʿAlqama.

وَسْعُ كُرْسِيِّهِ — وَسِعَ كُرْسِيُّهُ which involves ٱلسَّمَوٰتُ وَٱلْأَرْضُ.

257/259: ٱلطَّوَاغِيتُ — ٱلطَّٰغُوتُ. So read also by al-Ḥasan.

259/261: وَهَٰذَا شَرَابُكَ لَمْ يَتَسَنَّ — وَشَرَابِكَ لَمْ يَتَسَنَّهْ though some say هَٰذَا طَعَامُكَ وَشَرَابُكَ لَمْ يَتَسَنَّهْ, and others that he read as Ubai here.

قِيلَ أَعْلَمُ — قَالَ أَعْلَمُ, as Ubai and al-Aʿmash.

260/262: قِيلَ أَوَلَمْ — قَالَ أَوَلَمْ, and also قِيلَ فَخُذْ instead of قَالَ فَخُذْ.

فَصِرْهُنَّ — فَصُرْهُنَّ, which was the reading of Ḥamza, Yaʿqūb, al-Aʿmash and Abū Jaʿfar.

266/268: عِنَبٍ — أَعْنَابٍ. So read by Yaʿqūb.

267/269: تَأَمَّمُوا — تَيَمَّمُوا.

267/270: تَغْمُضُوا — تُغْمِضُوا. So read by ʿĀṣim al-Jaḥdarī.

271/273: فَنِعْمَ مَا — فَنِعِمَّا.

يُكَفِّرُ — وَيُكَفِّرُ without و.

275/276: لَا يَقُومُونَ يَوْمَ ٱلْقِيَامَةِ — لَا يَقُومُونَ, though some place the addition يوم القيامة after the word ٱلْمَسِّ.

279: فَأَيْقِنُوا — فَأْذَنُوا. So read also by al-Ḥasan.

280: ذَا — ذُو, as in the Codices of Ubai and ʿUthmān.

فَنَاظِرُوهُ — فَنَظِرَةٌ. Though some say the reading was فَنَظِرْهُ..

مَيْسُورِهِ — مَيْسَرَةٍ.

تَتَصَدَّقُوا — تَصَدَّقُوا.

281: تُرَدُّونَ — تُرْجَعُونَ.

282: فَتُذَكِّرَهَا ٱلْأُخْرَىٰ — فَتُذَكِّرَ إِحْدَاهُمَا ٱلْأُخْرَىٰ.

يُضَارِرْ — يُضَارَّ, the reading of ᶜUmar, and aḍ-Ḍaḥḥāk, but some said he read يَضْرُرْ.

283: وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ — فَإِنْ كُنْتُمْ عَلَى سَفَرٍ فَلَمْ.
كَاتِبًا — كُتَّابًا (a plural form).

284: فَيَغْفِرُ — يَغْفِرْ, as the reading of al-Aᶜmash, so يُعَذِّبْ.

285: وَٱلْمُؤْمِنُونَ — وَآمَنَ ٱلْمُؤْمِنُونَ, so read by ᶜAlī.
وَكُتُبِهِ وَرُسُلِهِ — وَرُسُلِهِ وَلِقَائِهِ وَكِتَابِهِ.
نُفَرِّقُ — يُفَرِّقُونَ, though others say he read تُفَرِّقْ as did Abū Razīn.

SŪRA III

2/1: ٱلْقَيُّوم as in II, 255/256.

3/2: نَزَّلَ — أَنْزَلَ.

7/5: وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا ٱللَّهُ — وَإِنْ تَأْوِيلُهُ إِلَّا عِنْدَ ٱللَّهِ or others say وان حقيقة تأويله الّا عند الله.

13/11: يَرَوْنَهُمْ — يُرَوْنَهُمْ, as read by ᶜIkrima, Ṭalḥa and others.

18/16: شَهِدَ ٱللَّهُ — شُهَدَاءَ ٱللَّهِ, as Ubai, Ibn as-Samaifaᶜ and al-Jaḥdarī.
أَنَّهُ لَا — أَنْ لَا.
قَائِمًا — ٱلْقَائِمُ.

19/17: ٱلْإِسْلَامُ — ٱلْحَنِيفِيَّةُ. See also Ubai's reading here.

21/20: يَقْتُلُونَ ٱلَّذِينَ — قَاتَلُوا ٱلَّذِينَ. So read by al-Aᶜmash. See also Ubai's reading.

30/28: تَوَدُّ — وَدَّتْ. So read by Ibn Abī ᶜAbla.

33/30: وَآلَ عِمْرَانَ — وَآلَ مُحَمَّدٍ, a reading also given from the Imāms of Ahl al-Bait.

37/32: كُلَّمَا — كُلَّ مَا a purely orthographic variant.

39/33: فَنَادَتْهُ ٱلْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي ٱلْمِحْرَابِ — فَنَادَاهُ جِبْرِيلُ يَا زَكَرِيَّا. It is to be noted that Ibn ᶜAbbās and some of the Seven read فناداه. Some said he read يُبْشِرُكَ for يُبَشِّرُكَ in v. 34.

42/37: قَالَتِ — قَالَ. So read by ᶜAbdallah b. ᶜUmar.

43/38: وَٱسْجُدِي وَٱرْكَعِي مَعَ ٱلرَّاكِعِينَ — وَٱرْكَعِي وَٱسْجُدِي فِي ٱلسَّاجِدِينَ.

45/40: يُبَشِّرُكِ — لَيُبْشِرُكِ. Cf. v. 33.
إِذْ قَالَتِ — وَقَالَتِ, (perhaps وَقَالَ as in v. 37).

48/43: وَيُعَلِّمُهُ — وَنُعَلِّمُهُ. So Ḥamza and al-Kisāʾī.

49/43: بِآيَةٍ — بِآيَاتٍ, likewise لَآيَاتٍ for لَآيَةً.
فَأَنْفُخُ فِيهِ — فَأَنْفُخُهَا, though some thought this was the reading of Ubai.
فَيَكُونُ — فَتَكُونُ. So read also by Ṭalḥa b. Muṣarrif.

50/44: وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا ٱللَّهَ وَأَطِيعُونِ — وَجِئْتُكُمْ بِآيَاتٍ مِنْ رَبِّكُمْ فَاتَّقُوا ٱللَّهَ لِمَا جِئْتُكُمْ بِهِ مِنَ ٱلْآيَاتِ وَأَطِيعُونِي فِيمَا أَدْعُوكُمْ إِلَيْهِ.

57/50: وَأَمَّا — فَأَمَّا.
فَيُوَفِّيهِمْ — فَأُوَفِّيهِمْ. So Ubai and Zaid b. ᶜAlī.

64/57: سَوَاءٍ — عَدْلٍ.

73/66: أَنْ يُؤْتَى — إِنْ يُؤْتَى. So Ṭalḥa and al-Jaḥdarī.
بِيَدِ ٱللَّهِ — عِنْدَ ٱللَّهِ.

74/67: يَخْتَصُّ — يَخُصُّ.

75/68: تَأْمَنْهُ — تِيمَنْهُ. So Ibn Waththāb and al-Ashhab in what was said to be Tamīm dialect. See also Ubai's reading.
يُؤَدِّهِ (bis) — يُوفِهِ (i. e. from أَوْفَى).
وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ. Omitted in his Codex.

79/73: تَدْرُسُونَ — تُدَرِّسُونَ. So Ibn ᶜAbbās and Ṭalḥa.

80/74: وَلَا يَأْمُرَكُمْ — وَلَنْ يَأْمُرَكُمْ.

81/75: ٱلنَّبِيِّينَ — ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ. So Ubai and Mujāhid.

مُصَدِّقٌ — مُصَدِّقًا, as in II, 95.

91/85: وَلَوِ — لَوِ. So read by Ubai and Ibn Abī ʿAbla

92/86: مِمَّا — بَعْضَ مَا.

101/96: تُتْلَى — يُتْلَى. So al-Ḥasan and al-Aʿmash.

104/100: وَلْتَكُنْ — وَلْيَكُنْ. So read by Abū Nahīk and Abū'l-Mutawakkil.

ٱلْمُنْكَرِ وَأُولَٰئِكَ — ٱلْمُنْكَرِ وَيَسْتَعِينُونَ بِٱللَّهِ عَلَى مَا أَصَابَهُمْ وَأُولَٰئِكَ.

So ʿUthmān and Ibn az-Zubair.

105/101: جَاءَهُمُ — جَاءَتْهُمُ.

111/107: يُنْصَرُونَ — يُنْصَرُوا. So Ubai and Zaid b. ʿAlī.

118/114: بَدَتِ — بَدَا.

120/116: تَمْسَسْكُمْ — يُصِبْكُمْ قَرْحٌ. cf. v. 166.

121/117: تُبَوِّئُ ٱلْمُؤْمِنِينَ — تُبْوِئُ لِلْمُؤْمِنِينَ.

122/118: وَلِيُّهُمَا — وَلِيُّهُمْ.

133/127: وَسَارِعُوا — وَسَابِقُوا. Likewise Ubai.

144/138: ٱلرُّسُلُ — رُسُلٌ. So read by Ḥiṭṭān b. ʿAbdallah, and Ibn ʿAbbās.

146/140: قَـٰتَلَ — قُتِلَ. The reading of Ibn Kathīr and Nāfiʿ. But some said he read قَدْ قُتِلَ as Ṭalḥa. See also the reading of Ubai and Ibn ʿAbbās.

رِبِّيُّونَ — رُبِّيُّونَ. So ʿAlī, Ibn ʿAbbās, al-Ḥasan and others.

156/150: بِمَا تَعْمَلُونَ بَصِيرٌ — بَصِيرٌ بِمَا تَعْمَلُونَ.

161/155: يَغُلَّ — يُغَلَّ, which was the reading of Nāfiʿ, Ibn ʿĀmir, Ḥamza, al-Kisāʾī and Yaʿqūb.

169/163: قُتِلُوا — قَاتَلُوا. So read also by Ubai.

171/165: وَأَنَّ ٱللَّهَ — وَٱللَّهُ.

172/166: ٱلْقَرْحُ — ٱلْقُرْحُ. So Muʿādh and Ibn Abī Lailā.

175/169: يُخَوِّفُ أَوْلِيَاءَهُ — يُخَوِّفُكُمْ. So Ibn ʿAbbās, ʿIkrima, and ʿAṭāʾ.

See also Ubai's reading here.

181/177: سَنَكْتُبُ — سَيُكْتَبُ. So read by al-Ḥasan.

قَالُوا — يَقُولُونَ. So Ṭalḥa b. Muṣarrif.

نَقُولُ — يُقَالُ, though some said نَقُولُ لَهُمْ and some يُقَالُ لَهُمْ.

187/184: وَإِذْ أَخَذَ ٱللَّهُ مِيثَـٰقَ ٱلَّذِينَ أُوتُوا ٱلْكِتَـٰبَ — وَإِذْ أَخَذَ رَبُّكُمْ مِنَ ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ مِيثَاقَهُمْ, though some said that instead of ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ he read ٱلنَّبِيِّينَ.

لَتُبَيِّنُنَّهُ — لَتُبَيِّنُونَهُ.

188/185: بِمَا أَتَوْا — فَمَنْ أَتَى فَاحِشَةً فَعَلَيْهِ.

فَلَا تَحْسَبَنَّهُمْ: omitted in his Codex.

SŪRA IV

1: تَسَاءَلُونَ — تَسْأَلُونَ. So read also by al-Aʿmash.

وَٱلْأَرْحَامَ — وَبِٱلْأَرْحَامِ. So al-Aʿmash.

6/5: آنَسْتُمْ — أَحْسَنْتُمْ or some said أَحْسَيْتُمْ and others أَحَسْتُمْ (though these doubtful.)

رُشْدًا — رَشَدًا. So as-Sulamī and ʿĪsā ath-Thaqafī.

9/10: ضِعَـٰفًا — ضُعَفَاءَ. So read by ʿAlī. Others say he read ضُعَافَى.

See also Ubai's reading here.

10/11: He read this verse وَمَنْ يَأْكُلْ أَمْوَالَ ٱلْيَتَامَى ظُلْمًا فَإِنَّمَا يَأْكُلُ فِي بَطْنِهِ نَارًا وَسَوْفَ يَصْلَى سَعِيرًا.

15/19: ٱلْفَـٰحِشَةَ — بِٱلْفَاحِشَةِ.

16/20: وَٱلَّذَانِ يَأْتِيَـٰنِهَا — وَٱلَّذِينَ يَفْعَلُونَهُ.

19/23: وَلَا تَعْضُلُوهُنَّ — وَلَا أَنْ تَعْضُلُوهُنَّ.

أَنْ يَفْحُشْنَ — أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ. Involving the omission of مُبَيِّنَةٍ. See also Ubai's reading here.

20/24: قِنْطَارًا — قِنْطَارًا مِنْ ذَهَبٍ.

23/27: ٱلَّتِي — اللاى.

وَرَبَٰٓئِبُكُمُ ٱلَّتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّتِي دَخَلْتُم بِهِنَّ — وَرَبَائِبُكُمُ اللاى دَخَلْتُمْ بِأُمَّهَاتِهِنَّ.

24/28: وَٱلْمُحْصَنَٰتُ — He agreed with TR against the alternative وَٱلْمُحْصِنَٰتُ.

وَأُحِلَّ لَكُمْ — أُحِلَّ لَكُمْ without وَ.

مِنْهُنَّ — مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى. So Ubai and Ibn ᶜAbbās.

25/30: أُحْصِنَّ — أَحْصَنَّ. The reading of Ḥamza, al-Kisāᵓī, Khalaf and al-Ḥasan.

34/38: فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ — فَالصَّوَالِحُ قَوَانِتُ حَوَافِظُ لِلْغَيْبِ. So Ṭalḥa.

ٱللَّهُ وَٱلَّتِي — فَأَصْلِحُوا إِلَيْهِنَّ وَٱلَّتِي.

ٱلْمَضَاجِعِ — ٱلْمَضْجَعِ. So ash-Shaᶜbī and an-Nakhaᶜī. See also Ubai's reading.

37/41: بِٱلْبُخْلِ — بِٱلْبَخَلِ, supporting the reading of Ḥamza and al-Kisāᵓī.

40/44: ذَرَّةٍ — نَمْلَةٍ.

43/46: سُكَٰرَىٰ — سُكْرَى. So Saᶜīd b. Jubair and al-Aᶜmash. See also Ubai's reading.

مِّنَ ٱلْغَآئِطِ — مِنَ الْغَيْطِ. So az-Zuhrī. Some say he read مِنْ غَيْطٍ.

ٱلنِّسَآءَ — نِسَاءَكُمْ.

فَتَيَمَّمُوا — فَأَمُّوا.

46/48: مِّنَ ٱلَّذِينَ — وَمِنَ ٱلَّذِينَ.

53/56: فَإِذًا لَّا يُؤْتُونَ — فَإِذَنْ لَا يُؤْتُوا. As Ibn ᶜAbbās, though some said he read يَأْتُونَ.

55/58: صَدَّ — صُدَّ (Pass.). So read also by Ibn ᶜAbbās, ᶜIkrima, and al-Jaḥdarī. See also Ubai's reading here.

56/59: كُلَّمَا — كُلَّ مَا. A purely orthographic variant.

57/60: سَنُدْخِلُهُمْ — سَيُدْخِلُهُمْ. So Ibn Waththāb and an-Nakhaᶜī.

59/62: وَٱلرَّسُولِ — وَإِلَى ٱلرَّسُولِ.

60/63: بِهِ — بِهَا. So read by ᶜAbbās b. al-Faḍl.

66/69: قَلِيلٌ — قَلِيلًا as in the Codices of Anas, Ubai and that of Damascus.

74/76: فَسَوْفَ نُؤْتِيهِ — فَسَنُؤْتِيهِ.

75/77: أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا — أَخْرِجْنَا مِنَ ٱلْقَرْيَةِ ٱلَّتِي كَانَتْ ظَالِمَةً.

79/81: وَأَرْسَلْنَاكَ — وَإِنَّا كَتَبْنَاهَا عَلَيْكَ وَأَرْسَلْنَاكَ as Ubai, but others said وَإِنَّا قَدَّرْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ and yet others وَإِنَّمَا قَضَيْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ which was given as the reading of Ibn ᶜAbbās.

81/83: بَيَّتَ طَائِفَةٌ مِنْهُمْ — (يا محمد) بَيَّتَ مُبَيِّتٌ مِنْهُمْ.

84/86: بَأْسَ — مِنْ بَأْسٍ.

يَكُفَّ — يَكْفِي. So Ubai and Zaid b. ᶜAlī.

88/90: أَرْكَسَهُمْ — رَكَّسَهُمْ or some said رَكَسَهُمْ. See also the reading of Ubai.

91/93: أُرْكِسُوا — رُكِّسُوا or some said رُكِسُوا.

92/94: وَمَا كَانَ — وَمَا يَكُونُ.

يَصَّدَّقُوا — يَتَصَدَّقُوا. So Ubai.

مُتَتَابِعَيْنِ — مُتَتَابِعَاتٍ. Likewise Ubai.

94/96: مُؤْمِنًا — مُؤْمَنًا. So Ibn ᶜAbbās and Mḥd b. ᶜAlī (i. e. Mḥd b. al-Ḥanafiyya).

95/97: ٱلْقَاعِدُ — ٱلْقَٰعِدُونَ.

ٱلضَّرِيرِ — ٱلضَّرَرِ. A reading also given from the Prophet.

101/102: إِنْ خِفْتُمْ. He omitted as did Ubai.

103/104: إِسْتَقْرَرْتُمْ — أَطْمَأْنَنتُمْ.

109: عَنْهُ — عَنْهُمْ.

114: فَسَنُؤْتِيهِ — فَسَوْفَ نُؤْتِيهِ.

128/127: أَنْ أَصْلَحَا — أَنْ يُصْلِحَا. So al-Aᶜmash. Some, however, say he read أَنْ صَالَحَا.

129/128: كَأَنَّهَا مُعَلَّقَةٌ — كَٱلْمُعَلَّقَةِ. See also Ubai's reading.

135/134: غَنِيٌّ أَوْ فَقِيرٌ — غَنِيًّا أَوْ فَقِيرًا. So also Ubai and Ibn Abī Isḥāq.

142/141: يُرَوُّونَ — يُرَآءُونَ. Read thus also by Ibn Abī Isḥāq.

143/142: مُتَذَبْذِبِينَ — مُذَبْذَبِينَ. So Ubai also.

146/145: وَسَيُؤْتِ — وَسَوْفَ يُؤْتِ. (?)

152/151: سَنُؤْتِيهِمْ — سَوْفَ يُؤْتِيهِمْ.

157/156: شَبَّهَ — شُبِّهَ. The reading also of Zaid b. ᶜAlī and Abū Nahīk.

162/160: وَٱلْمُقِيمُونَ — وَٱلْمُقِيمِينَ. Read thus by Ubai, Anas, al-Jaḥdarī and Saᶜīd b. Jubair.

166/164: لَٰكِنَّ ٱللَّهَ — لَٰكِنِ ٱللَّهُ. As was read also by as-Sulamī and Ubai.

176/175: أَنْ لَا تَضِلُّوا — أَنْ تَضِلُّوا. So Ubai and Zaid b. ᶜAlī.

SŪRA V

1: أَحْلَلْتُ لَكُمْ بَهِيمَةَ — أُحِلَّتْ لَكُم بَهِيمَةُ. So Ubai and Zaid b. ᶜAlī.

2: آمِّي ٱلْبَيْتِ ٱلْحَرَامِ — ءَامِّينَ ٱلْبَيْتَ ٱلْحَرَامَ. So Ibn ᶜAbbās and al-Aᶜmash.

2/3: أَحْلَلْتُمْ — حَلَلْتُمْ. So Ubai and Zaid b. ᶜAlī.

يُجْرِمَنَّكُمْ — يَجْرِمَنَّكُمْ. So al-Aᶜmash, Zaid b. ᶜAlī, and Ibn Waththāb.

إِنْ يَصُدُّوكُمْ — أَن صَدُّوكُمْ. So al-Aᶜmash. [Some said أَنْ instead of إِنْ].

3/4: حُرِّمَ — حُرِّمَتْ.

وَٱلْوَقِيذَةُ — وَٱلْمَوْقُوذَةُ.

وَٱلْمَنْطُوحَةُ — وَٱلنَّطِيحَةُ. So read by Abū Maisara also.

وَأَكِيلُ ٱلسَّبُعِ — وَمَا أَكَلَ ٱلسَّبُعُ. So Ubai, Saᶜīd b. Jubair and Ibn ᶜAbbās. Some, however, said that he read وَأَكِيلَةُ ٱلسَّبُعِ.

4/6: مُكْلِبِينَ — مُكَلِّبِينَ. So al-Ḥasan, ᶜIkrima and others.

6/9: فَأُمُّوا — فَتَيَمَّمُوا. As in IV, 46.

31/34: أَعَجِزْتُ — أَعَجَزْتُ. As al-Ḥasan and others.

38/42: وَٱلسَّارِقُونَ وَٱلسَّارِقَاتُ — وَٱلسَّارِقُ وَٱلسَّارِقَةُ. See Ubai's reading here.

أَيْمَانَهُمَا — أَيْدِيَهُمَا.

48/52: شَرِيعَةً — شِرْعَةً. So also Abū Razīn.

52/57: يُسْرِعُونَ — يُسَٰرِعُونَ. Read thus by ᶜĪsā ath-Thaqafī.

54/59: غُلَظَاءَ — أَعِزَّةٍ.

ٱلْكُفَّارِ — ٱلْكَٰفِرِينَ.

55/60: مَوْلَٰكُمْ — وَلِيُّكُمُ.

وَٱلَّذِينَ يُقِيمُونَ — ٱلَّذِينَ يُقِيمُونَ (with addition of و).

57/62: مِنَ ٱلَّذِينَ أَشْرَكُوا — وَٱلْكُفَّارَ. See also Ubai's reading.

60/65: مَنْ لَعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ — مَنْ غَضِبَ ٱللَّهُ عَلَيْهِمْ وَجَعَلَهُمْ قِرَدَةً وَخَنَازِيرَ. See Ubai.

وَعَبَدَ ٱلطَّاغُوتَ. Some gave him as Ubai, others وَمَنْ عَبَدُوا ٱلطَّاغُوتَ: others وَعَبَدَةَ ٱلطَّاغُوتِ: others said وَعَبُدَ ٱلطَّاغُوتُ: others said وَعُبُدَ ٱلطَّاغُوتِ: others said وَعَبُدَ ٱلطَّاغُوتُ: others وَعُبِدَتِ ٱلطَّاغُوتُ: others عُبَّدَ ٱلطَّاغُوتَ.

64/69: مَبْسُوطَتَانِ — بُسُطَانِ (which some wrote بُصُطَانِ) or بُسَيْطَانِ or بُسُطَتَانِ.

كُلَّمَا — كُلَّ مَا a purely orthographic variant.

67/71: مِنْ رَبِّكَ — مِنْ رَبِّكَ إِنَّ عَلِيًّا مَوْلَى ٱلْمُؤْمِنِينَ, a Shīʿa reading.

69/73: إِنَّ — يَا أَيُّهَا. So Ubai.

وَٱلصَّابِئُونَ — وَٱلصَّابِئِينَ. So Ubai and others. It does not fit, however, with يا ايها.

70/74: كُلَّمَا — كُلَّ مَا a purely orthographic variant.

79/82: يَتَنَاهَوْنَ — يَنْتَهُونَ. So Ubai and Zaid b. ʿAlī.

89/91: عَقَّدْتُمُ ٱلْأَيْمَٰنَ — عُقِدَتِ ٱلْأَيْمَانُ. So Abū ʾl-ʿĀlīya and Ibn Waththāb.

أَيَّامٍ — أَيَّامٍ مُتَتَابِعَاتٍ. So Ubai.

95/96: فَجَزَآءٌ مِثْلُ — فَجَزَاؤُهُ مِثْلُ.

107/106: ٱلْأَوْلَيَانِ — ٱلْأَوَّلِينَ. So Ibn ʿAbbās. It was the reading of Ḥamza and Yaʿqūb. See also the reading of Ubai.

114: تَكُونُ — تَكُنْ. So read by al-Aʿmash.

115: مُنَزِّلُهَا — قَالَ ٱللَّهُ إِنِّي — قَالَ سَأُنَزِّلُهَا.

118: فَإِنَّهُمْ عِبَادُكَ — فَعِبَادُكَ.

ٱلْعَزِيزُ ٱلْحَكِيمُ — ٱلْغَفُورُ ٱلرَّحِيمُ or others say ٱلْعَزِيزُ ٱلْغَفُورُ.

SŪRA VI

16: يُصْرَفْ — يَصْرِفِ ٱللَّهُ. So Ubai.

19: وَإِنَّنِي — وَأَنَا.

23: ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ — وَمَا كَانَ فتنتهم as Ubai and al-Aʿmash. Others, however, say he read ثُمَّ مَا كَانَ.

25: وَقْرًا — وِقْرًا. So read by Ṭalḥa b. Muṣarrif.

27: وَلَا نُكَذِّبَ — فَلَا نُكَذِّبَ. So Muʿādh and Zaid b. ʿAlī. Some said that he added أَبَدًا like Ubai.

50: مَلَكٌ — مَلِكٌ. So Saʿīd b. Jubair, ʿIkrima and al-Jaḥdarī.

52: بِٱلْغَدَوٰةِ — بِٱلْغُدُوَةِ. So Abūʾl-ʿĀlīya.

56: ضَلَلْتُ — ضَلِلْتُ which was the reading of Qatāda, Ṭalḥa and Abūʾl-ʿĀlīya.

57: يَقُصُّ ٱلْحَقَّ — يَقْضِي بِٱلْحَقِّ. So Ubai and an-Nakhaʿī.

خَيْرُ — اسرع.

61: تَوَفَّتْهُ — يَتَوَفَّاهُ. So read by al-Aʿmash.

63: خُفْيَةً — خِيفَةً. So Zaid b. ʿAlī and Abū ʾl-Mutawakkil.

71/70: نُرَدُّ — نَرْتَدُّ.

ٱسْتَهْوَتْهُ ٱلشَّيَاطِينُ — ٱسْتَهْوَاهُ ٱلشَّيْطَانُ. So Ubai and others.

ٱئْتِنَا — بَيِّنًا, as Ibn ʿAbbās, though some say he read أَتَيْنَا.

93: اخْرِجُوا — يَقُولُونَ أَخْرِجُوا.

ٱلْهُونِ — ٱلْهَوَانِ. Which was the reading of ʿIkrima also.

94: شُرَكَٰٓؤُا — شُرَكَاءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ — شُفَعَاءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ لَكُمْ شُفَعَاءُ.

تَقَطَّعَ بَيْنَكُمْ — تَقَطَّعَ مَا بَيْنَكُمْ. So al-Aʿmash and Mujāhid.

95: فَالِقُ ٱلْحَبِّ — فَلَقَ ٱلْحَبَّ. So read by al-Aʿmash.

99: نُخْرِجُ مِنْهُ حَبًّا — يُخْرِجُ مِنْهُ حَبًّا, the reading also of al-Aʿmash.

جَنَّٰتٍ — جَنَّاتٌ. As ʿAlī, al-Aʿmash and others.

ٱنْظُرُوا — أَنْصِرُوا. So Ubai.

100: وَجَعَلُوا لِلَّهِ شُرَكَاءَ ٱلْجِنَّ وَخَلَقَهُمْ — وَجَعَلُوا لِلَّهِ شُرَكَاءَ مِنَ ٱلْجِنِّ وَهُوَ خَلَقَهُمْ.

105: وَلِيَقُولُوا — لِيَقُولُوا with omission of و.

دَرَسْتَ — دَرَسَ, but some said دَرَسْنَ and others دَرَسَتْ.

لِنُبَيِّنَهُ — لِيُبَيِّنَهُ.

109: وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ — وَمَا يُشْعِرُهُمْ إِذَا جَاءَتْهُمْ أَنَّهُمْ لَا يُؤْمِنُونَ.

111: قُبُلًا — قَبِيلًا. So read by Ubai and Ṭalḥa b. Muṣarrif.

125: يَصَّعَّدُ — يَتَصَعَّدُ. So Ṭalḥa and Abū Nahīk. See also Ubai's reading.

136/137: لِشُرَكَائِنَا — لِشُرَكَائِهِمْ.

138/139: حِجْرٌ — حِرْجٌ. So read by Ubai, Ibn ʿAbbās and others.

139/140: خَالِصَةٌ — خَالِصٌ. So Ibn ʿAbbās and al-Aʿmash. Others said خَالِصُهُ as was also given from Ibn ʿAbbās and al-Aʿmash.

فِيهِ شُرَكَاءُ — فِيهَا سَوَاءٌ.

145/146: يَطْعَمُهُ — طَعِمَهُ. So Ubai. Some friends of Ibn Masʿūd read تَطَّعَمُهُ, as did ʿĀʾisha.

أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِ — أُهِلَّ بِهِ لِغَيْرِ ٱللَّهِ.

148/149: لَوْ شَاءَ — وَلَوْ شَاءَ.

153/154: وَأَنَّ هٰذَا صِرَاطِي — وَهٰذَا صِرَاطُ رَبِّكُمْ, though some said وَهٰذَا صِرَاطِي. See Ubai.

154/155: ٱلَّذِي أَحْسَنَ — ٱلَّذِينَ أَحْسَنُوا. See also Ubai's reading.

158/159: بَعْضُ آيَاتِ (bis) — آيَةُ. So read by Ubai and Jaʿfar b. Muḥammad.

159/160: فَرَّقُوا. He supported Ḥafṣ against the فَرَقُوا of Ḥamza, al-Kisāʾī, ʿAlī and al-Ḥasan.

SŪRA VII

20/19: وُرِيَ — أُوْرِيَ.

23/22: قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا — قَالُوا رَبَّنَا أَلَّا تَغْفِرْ لَنَا وَتَرْحَمْنَا.

26/25: ذٰلِكَ خَيْرٌ — خَيْرٌ. So read also by Ubai.

34/32: أَجَلُهُمْ — آجَالُهُمْ. So Ubai and ʿĪsā ath-Thaqafī.

38/36: إِذَا ٱدَّارَكُوا — إِذَا تَدَارَكُوا. So Ubai. Some said he read إِذَا أَدْرَكُوا.

40/38: ٱلْجَمَلُ — ٱلْجَمَلُ ٱلْأَصْفَرُ, but some said ٱلْجَمَلُ ٱلْأَصْفَرُ and others ٱلْجُمَلُ or ٱلْجُمَّلُ.

سَمِّ — سُمِّ. So Qatāda and Abū Razīn.

ٱلْخِيَاطِ — ٱلْمِخْيَطِ. So Abū Razīn and Ṭalḥa.

47/45: صُرِفَتْ — قُلِبَتْ. So al-Aʿmash and Sālim.

57/55: بُشْرًا — نُشْرًا, the reading of Ibn ʿĀmir, al-Ḥasan and Qatāda.

105/103: عَلَى أَنْ — أَنْ, though some said that he read بِأَنْ as Ubai.

127/124: يَذَرَكَ — يَذَرُكَ, like Anas and Nuʿaim b. Maisara. See also Ubai's reading which some gave from Ibn Masʿūd here.

وَآلِهَتَكَ — إِلٰهَتَكَ. As al-Ḥasan, ʿAlī and others.

128/125: يُورِثُهَا — يُوَرِّثُهَا. So read by al-Ḥasan and Ibn Waththāb.

ٱلْعَاقِبَةُ — ٱلْعَاقِبَةَ. It was Ubai's reading also.

137/133: يَصْنَعُ — يَعْمَلُ.

145/142: بِأَحْسَنِهَا — بِأَحْسَنِهِ.

148/146: حُلِيِّهِمْ — حِلِيِّهِمْ, the reading of Ḥamza, al-Kisāʾī and others. By some it is given as the reading of the Friends of Ibn Masʿūd.

149/148: رَبُّنَا — رَبَّنَا, the reading of Ḥamza, al-Kisāʾī and others.

154/153: سَكَتَ — صَبَرَ. See also Ubai's reading.

170/169: وَٱلَّذِينَ يُمَسِّكُونَ — إِنَّ ٱلَّذِينَ ٱسْتَمْسَكُوا. So al-Aʿmash. See also Ubai's reading.

171/170: وَٱذْكُرُوا — وَتَذَكَّرُوا.

187: عَنْهَا — بِهَا. So read also by Ibn ʿAbbās.

SŪRA VIII

1: يَسْأَلُونَكَ عَنِ ٱلْأَنْفَالِ — يَسْأَلُونَكَ ٱلْأَنْفَالَ, as read by many others.

بَيْنِكُمْ — بَيْنِكُمْ فِيمَا تَشَاجَرْتُمْ بِهِ. Given from the Friends of Ibn Masʿūd.

2: وَجِلَتْ — فَرِقَتْ. See also Ubai's reading.

6: تَبَيَّنَ — بُيِّنَ.

14: ذٰلِكُمْ — هٰذَا.

19: وَأَنَّ ٱللّٰهَ مَعَ — وَٱللّٰهُ مَعَ, but some said he read إِنَّ ٱللّٰهَ لَمَعَ.

25: لَا تُصِيبَنَّ — لَتُصِيبَنَّ. So Ubai and many others, but some said he read أَنْ تُصِيبَ.

27: تَخُونُوا (second occurrence) — لَا تَخُونُوا.

38/39: يَنْتَهُوا — تَنْتَهُوا which necessitates لكم instead of لهم.

42/43: بِٱلْعُدْوَةِ — بِٱلْعُدْوَةِ ٱلْعُلْيَا وَهُمْ بِٱلْعُدْوَةِ ٱلسُّفْلَى.

57/59: فَشَرِّدْ — فَشَرِّذْ, which some gave also from al-Aʿmash.

59/61: لَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا — لَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا أَنَّهُمْ سَبَقُوا — لَا يَحْسَبُ ٱلَّذِينَ كَفَرُوا أَنَّهُمْ سَبَقُوا.

Others, however, only note the addition of أَنَّهُمْ سَبَقُوا.

SŪRA IX

In Ibn Masʿūd's Codex this Sūra had the Basmala.

7: كَيْفَ يَكُونُ لِلْمُشْرِكِينَ — لَيْسَ لِلْمُشْرِكِينَ.

عَهْدٌ — عَهْدٌ. But some said he read عَهْدٌ عِنْدَ ٱللّٰهِ وَذِمَّةٌ.

8: ذِمَّةً — دِمَّةً.

21: يُبَشِّرُهُمْ — يَبْشُرُهُمْ.

28: عَيْلَةً — عَائِلَةً. So read by ʿAlqama and others.

37: يُضَلُّ — يُضِلُّ, which was the reading of al-Ḥasan and Yaʿqūb.

زُيِّنَ لَهُمْ سُوءُ — زَيَّنَ لَهُمْ سُوءَ. So read also by Zaid b. ʿAlī.

38: اثَّاقَلْتُمْ — تَثَاقَلْتُمْ. It was the reading of al-Aʿmash.

47: زَادُوكُمْ — زَادَكُمْ. So read also by Ubai and Ibn Abī ʿAbla.

51: لَنْ يُصِيبَنَا — هَلْ يُصِيبُنَا, but some say he read يُصَيِّبَنَا as did Ṭalḥa.

54: تُقْبَلَ — تَتَقَبَّلَ.

61: أُذُنُ خَيْرٍ — أُذُنٌ خَيْرٌ وَرَحْمَةٌ.

61/62: رَحْمَةٌ — رَحْمَةٍ. Which was the reading of Ḥamza, al-Aʿmash and ʿAlī.

81/82: بِمَقْعَدِهِمْ خِلَافَ — بِأَنْ قَعَدُوا خَلْفَ.

106/107: عَلِيمٌ حَكِيمٌ — غَفُورٌ رَحِيمٌ.

107/108: لِمَنْ حَارَبَ — لِمَنْ حَارَبُوا. So read by al-Aʿmash also.

109/110: فَٱنْهَارَ بِهِ — فَٱنْهَارَ بِهِ قَوَاعِدُهُ. See also Ubai's reading here.

110/111: أَنْ تَقَطَّعَ قُلُوبُهُمْ — وَلَوْ قُطِّعَتْ قُلُوبُهُمْ. Some gave Ṭalḥa's reading وَلَوْ قَطَّعَتْ قُلُوبَهُمْ as from the Friends of Ibn Masʿūd. See also Ubai's reading.

111/112: بِأَنَّ لَهُمُ ٱلْجَنَّةَ — بِٱلْجَنَّةِ, a reading given from ʿUmar and al-Aʿmash also.

112/113: ٱلتَّائِبُونَ etc. — ٱلتَّائِبِينَ ٱلْعَابِدِينَ ٱلْحَامِدِينَ ٱلسَّائِحِينَ ٱلرَّاكِعِينَ ٱلسَّاجِدِينَ ٱلْآمِرِينَ بِٱلْمَعْرُوفِ وَٱلنَّاهِينَ so Ubai.

وَٱلْحَافِظُونَ — وَٱلْحَافِظِينَ. So Ubai.

117/118: مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ — ما زَاغَتْ قُلُوبُ طَائِفَةٍ. See Ubai.

119/120: مَعَ — مِنَ. So read by Ibn ʿAbbas also.

ٱلصَّادِقِينَ — ٱلصَّادِقَيْنِ. So read by Ibn ʿAbbās.

122/123: مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ — مِنْ كُلِّ طَائِفَةٍ مِنْهُمْ عُصْبَةٌ.

رَجَعُوا — ٱنْقَلَبُوا.

126/127: لَا يَرَوْنَ — لَا تَرَى, as Ubai and al-ʿAmash, but some say he read لَمْ تَرَوْا.

مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ — مَرَّتَيْنِ وَمَا يَتَذَكَّرُونَ.

SŪRA X

2: عَجَبًا — عَجَبٌ. Ibn ʿAbbās so read also.

4: حَقًّا إِنَّهُ — حَقًّا أَنَّهُ. So read by Abū Jaʿfar and al-Aʿmash.

يَبْدَؤُا — بَدَأَ. So Ubai.

11/12: لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ — لَقَضَيْنَا إِلَيْهِمْ أَجَلَهُمْ. So Ibn Muḥaiṣin and al-Aʿmash.

16/17: لَا أَدْرَيٰكُمْ — لَأَنْذَرْتُكُمْ or لَا أَنْذَرْتُكُمْ. So read by Ibn ʿAbbās.

19/20: أُمَّةً وَاحِدَةً — أُمَّةً وَاحِدَةً عَلَى ٱلْهُدَى.

22/23: يُسَيِّرُكُمْ — يُنْشِرُكُمْ. So read by al-Ḥasan.

جَرَيْنَ بِهِمْ — جَرَيْنَ بِكُمْ.

أُحِيطَ — حِيطَ. So Ubai and Zaid b. ʿAlī.

24/25: زُخْرُفَهَا — زَخَارِفَهَا. So Ubai and ʿĪsā ath-Thaqafī.

وَٱزَّيَّنَتْ — وَتَزَيَّنَتْ. So Ubai and Zaid b. ʿAlī.

أَتَيٰهَا — أَتَيٰهُمْ. So read by Ibn Abī ʿAbla. See also Ubai's reading.

30/31: تَبْلُوا — تَتْلُوا, the reading of Ḥamza, al-Kisāʾī and al-Aʿmash, and said by some to have been the reading of Zaid b. ʿAlī.

35/36: لَا يَهِدِّي — لَا يَهْتَدِي

36/37: يَفْعَلُونَ — تَفْعَلُونَ.

42/43: يَسْتَمِعُونَ — يَسْتَمِعُ. As in VI, 35.

51/52: أَثُمَّ إِذَا مَا — أَثُمَّ إِذَا. So read by Zaid b. ʿAlī.

58/59: فَلْيَفْرَحُوا — فَٱفْرَحُوا. As Ubai and many others.

78/79: تَكُونَ — يَكُونَ. So read by al-Ḥasan and Ibn Abī Lailā.

81: ٱلسِّحْرُ — سِحْرٌ. The reading of Ubai also.

89: تَتَّبِعَانِّ — تَتْبَعَا.

90: أَنَّهُ لَا إِلٰهَ — إِنَّهُ لَا إِلٰهَ.

92: نُنَجِّيكَ — نُنْجِيكَ. So read by Ubai and Ibn as-Samaifaʿ.

بِبَدَنِكَ — بِبَدَائِكَ. Some however, say he read بِأَبْدَانِكَ.

98: فَلَوْلَا — فَهَلَّا. So read by Ubai also.

SŪRA XI

12/15: عَلَيْهِ — إِلَيْهِ.

مَعَهُ مَلَكٌ — جَاءَتْهُ ٱلْمَلَائِكَةُ — جَاءَ.

13/16: بِعَشْرِ سُوَرٍ — بِسُوَرٍ. So Ubai.

16/19: بَاطِلٌ — بَاطِلًا. So Ubai, and given by some from ʿĀṣim.

25/27: قَوْمِهِ — قَوْمِهِ فَقَالَ يَا قَوْمِ.

28/30: He omitted the words ءَاتَـٰنِي رَحْمَةً مِنْ عِنْدِهِ.

38/40: كُلَّمَا — كُلَّ مَا. A purely orthographic variant.

41/43: مَجْرَاٰهَا — He supported TR against the alternative reading مُجْرَاٰهَا.

مُرْسَاٰهَا — مَرْسَاٰهَا, as read by ʿĪsā ath-Thaqafī and al-Aʿmash.

44/46: وَقُضِيَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِيِّ — وَٱسْتَوَتْ عَلَى ٱلْجُودِيِّ وَقُضِيَ ٱلْأَمْرُ.

46/48: فَلَا تَسْأَلْنِ — أَنْ تَسْأَلَنِي.

49/51: مِنْ قَبْلِ هٰذَا — مِنْ قَبْلِ هٰذَا ٱلْقُرْآنِ.

57/60: يَسْتَخْلِفُ — يَسْتَخْلِفْ. So read by Hubaira ʿan Ḥafṣ.

تَضُرُّونَهُ — تَضُرُّوهُ. So read by Hubaira. Some said Ibn Masʿūd read تَنْقُصُونَهُ.

71/74: قَائِمَةٌ — قَائِمَةٌ وَهُوَ قَاعِدٌ, but others say قَائِمَةٌ وَهُوَ جَالِسٌ and others add that he read هِيَ instead of إِمْرَأَتُهُ.

72/75: شَيْخًا — شَيْخٌ. So Ubai and al-Aʿmash.

أَأَلِدُ — أَنَّى يَكُونُ لِي وَلَدٌ.

74/77: يُجَادِلُنَا — يُجَادِلُهُمْ.

78/80: ٱلسَّيِّئَاتِ — ٱلْخَبَائِث.

81/83: He omitted the words ولا يلتفت منكم أَحَدٌ but some say that after امراتك he added ولقد وفينا اليه اهله كلهم الّا عجوز في الغبر (reminiscent of XXVI, 170, 171).

101/103: أَغْنَتْ — أَغْنَى.

اَلَّتِى يَدْعُونَ — اللاتى كَانوا يَدْعُونَ.

زَادُوهُمْ — زَادَهُمْ.

102/104: وَكَذَٰلِكَ — كَذَٰلِكَ without و.

105/107: يَأْتِ — يأْتُونَ. So al-Aᶜmash. Others say he read يَأْتِى like Ubai.

111/113: وَإِنَّ كُلًّا لَمَّا — إِنْ كُلٌّ إِلَّا. See also Ubai's reading.

113/115: تَنْصَرُونَ — تَنْصَرُوا. So read by Zaid b. ᶜAlī.

116/118: بَقِيَّةٍ — تَقِيَّةٍ. So read by Ubai.

SŪRA XII

8: عُصْبَةٌ — عُصْبَةً. So read by ᶜAlī.

10: مِنْهُمْ — مِنْهُمْ وَيْلَكُمْ.

وَأَلْقُوهُ لَا تَقْتُلُوا يُوسُفَ — لَا تقتلوه واجعلوه.

غَيَابَتِ. He supported the reading of TR here and in v. 15.

12: يَرْتَعْ وَيَلْعَبْ — نَلْهُو وَنَلْعَبْ.

17: نَسْتَبِقُ — نَنْتَضِلُ.

18: فَصَبْرٌ جَمِيلٌ — فَصَبْرًا جَمِيلًا. So Ubai and ᶜĪsā ath-Thaqafī.

22: آتَيْنَاهُ حُكْمًا وَعِلْمًا — جَعَلْنَاهُ حَكَمًا وَعَلَمًا.

23: غَلَّقَتِ الْأَبْوَابَ — وَغَلَقَتْ أَبْوَابَهَا وَنَزَعَتْ أَثْوَابَهَا.

هَيْتَ. He agreed with TR, though some said he read هِيئْتُ like Ibn as-Samaifaᶜ.

25: أَلْفَيَا — وَجَدَا.

31: مُتَّكَأً — مَعْكًا. So read by Muᶜādh.

حَاشَ لِلَّهِ — حَاشَ اللهِ or حَاشَا اللهِ or خَاشَى اللهِ. See also Ubai. Some, however, said he read حَاشَا لِلَّهِ like Abū ᶜAmr and al-Yazīdī, or حَاشَا اللهَ.

بُشْرَى — بَشَرٌ: though others said بشرى and others بِشْرَاء.

33: أَصْبُ — أَصَبُّ. So Ubai and Ibn as-Samaifaᶜ.

35: حَتَّى — عَتَّى, said to be in the dialect of Hudhail.

36: خَمْرًا — عِنَبًا, said to be in the dialect of ᶜUmān.

خُبْزًا — ثَرِيدًا.

43: سُنْبُلَاتٍ — سَنَابِلَ and also in v. 46. So read by Jaᶜfar aṣ-Ṣādiq.

47: فِي سُنْبُلِهِ — فِي سُنْبُلِهِ فَإِنَّهُ أَبْقَى لَهُ.

49: يَعْصِرُونَ — تَعْتَصِرُونَ. See also Ubai's reading.

62: لِفِتْيَانِهِ — لِفِتْيَتِهِ as the non-Kūfan reading.

64: خَيْرٌ حَافِظًا — خَيْرُ الْحَافِظِينَ, some say, however, that he read this instead of أَرْحَمُ الرَّاحِمِينَ.

65: نَبْغِى — تَبْغِى. So read by Abū Ḥaiwa.

69: دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ — دَخَلُوا عَلَيْهِ عَرَفَ يُوسُفُ أَخَاهُ.

70: جَعَلَ — وَجَعَلَ.

ثُمَّ أَذَّنَ مُؤَذِّنٌ — فَأَذَّنَ مُؤَذِّنٌ مِنْ قَبْلِ أَنْ تَخْرُجَ الْعِيرُ.

71: عَلَيْهِمْ — عَلَيْهِ.

72: صُوَاعَ — صَوْغَ. So Zaid b. ᶜAlī and Ibn Waththāb. See also Ubai.

76: كُلِّ ذِى عِلْمٍ — كُلِّ عَالِمٍ or كُلِّ ذِى عَالِمٍ or كُلِّ ذِى عِلْمٍ عَالِمٌ.

77: فَأَسَرَّهَا — فَأَسَرَّهُ. So read also by Ibn Abī ᶜAbla.

83: عَسَى اللهُ أَنْ — لَا يَعِلُّ أَنْ.

87: رَوْحِ — فَضْلِ. See also Ubai's reading.

88: فَأَوْفِ لَنَا الْكَيْلَ — فَأَوْفِ لَنَا الْكَيْلَ وَأَوْقِرْ رِكَابَنَا.

90: هٰذَا أَخِى بَيْنِى وَبَيْنَهُ قُرْبَى — هٰذَا أَخِى.

96: جَآءَ ٱلْبَشِيرُ مِنْ بَيْنِ يَدَى ٱلْعِيرِ — جَآءَ ٱلْبَشِيرُ.

99/100: أَبَوَيْهِ وَإِخْوَتَهُ — أَبَوَيْهِ.

101/102: آتَيْتَنِ and عَلَّمْتَنِ — آتَيْتَنِى and عَلَّمْتَنِى.

105: وَٱلْأَرْضِ يَمْشُونَ — وَٱلْأَرْضِ يَمُرُّونَ, but some say يَمْشُونَ عَلَيْهَا وَٱلسَّمَآءُ وَٱلْأَرْضُ آيَتَانِ عَظِيمَتَانِ.

108: هٰذَا — هٰذِهِ.

110: كُذِبُوا —. He agreed with the Kūfans, though others said he read كُذِّبُوا as the non-Kūfan reading.

SŪRA XIII

4: قِطَاعٌ — قِطَعٌ. So read by Ibn Dharr.
يَسْقِيهَا مِنْ مَآءٍ وَاحِدٍ — يُسْقَى بِمَآءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ وَيَفْضُلُ بَعْضُهَا عَلَى بَعْضٍ. So read also by Ubai and Ibn Qais.

8/9: تَزْدَادُ — نزيدُ, but others say he read يَزِيدُ.

10/11: سَارِبٌ — وَمَنْ هُوَ سَارِبٌ.

11/12: مُعَقِّبَاتٌ — مَعَاقِيبُ. So read by Ubai and an-Nakhaʿī.

14/15: وَٱلَّذِينَ يَدْعُونَ — وَٱلَّذِينَ omitting يَدْعُونَ.
وَمَا دُعَاءُ — فَادْعُوا وَمَا دُعَاءُ.

16/17: قُلِ ٱللّٰهُ قُلْ — قَالُوا ٱللّٰهُ قُلْ. So Ubai.
أَفَاتَّخَذْتُمْ — أَفَتَّخَتُّمْ [i. e. with ommission of ا and idghām of ت with ذ] or أَفَتَخِتُّمْ.

19: أَفَمَنْ — أَوَمَنْ as read also by Ubai and Zaid b. ʿAlī.

26: يَقْدِرُ — يَقْدِرُ لَهُ. So Ibn Dharr.
يَبْسُطُ — سَيَبْسُطُ as also Abū ʾl-Barhashīm. See also Ubai's reading.

30/29: He read وَمَا أَرْسَلْتُ مِنَ ٱلرُّسُلِ وَأَنْزَلْتُ عَلَيْهِمْ مِنَ ٱلْكُتُبِ إِلَّا بِلُغَةِ قَوْمِهِمْ لِيَتْلُوهَا عَلَيْهِمْ وَيُبَيِّنُوهَا لَهُمْ فَضْلُ ٱللّٰهِ as did Ubai. Cf. Sūra XIV, 4.

31/30: يَايْئَسِ — يَتَبَيَّنْ. So ʿAlī, Ibn ʿAbbās and Jaʿfar b. Mḥd.

31: دَارِهِمْ — دِيَارِهِمْ. Read thus also by Ubai and Mujāhid.

33: صَدُّوا — صِدُّوا. See also Ubai's reading.

35: مَثَلُ — أَمْثَالُ. So ʿAlī and as-Sulamī. Some, however, said he read مِثَالُ. See also Ubai's reading.

36: وَٱلَّذِينَ آتَيْنَاهُمُ ٱلْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ. Some say he read as Ubai وَٱلَّذِى أَنْزَلْنَا إِلَيْكَ مِنَ ٱلْكِتَابِ فِيهِ لُغَاتٌ مُخْتَلِفَاتٌ وَٱلَّذِينَ آمَنُوا يَفْرَحُونَ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ but others said he read وَٱلَّذِينَ يَعْرِفُونَ ٱلْأَجْرَ وَيُؤْمِنُونَ بِٱلْكِتَابِ يَفْرَحُونَ, and others said he read بِمَا أُنْزِلَ إِلَيْكَ هُوَ ٱلْحَقُّ يُؤْمِنُ بِهِ.

38: مِنْ قَبْلِكَ — مِنْ قَبْلِكَ فَأَسْكَنَّاهُمُ ٱلْأَرْضَ.

42: ٱلْكُفَّرُ — ٱلْكَافِرُونَ. See also Ubai's reading.

SŪRA XIV

6: إِذْ أَنْجَاكُمْ — أَخْرَجَكُمْ.

7: تَأَذَّنَ — قَالَ.
وَلَئِنْ — وَقَالَ مُوسَى لِقَوْمِهِ لَئِنْ.
إِنَّ عَذَابِى لَشَدِيدٌ — إِنَّ لَعَنِى حَمِيلٌ (?)

8: إِنْ تَكْفُرُوا أَنْتُمْ — لَئِنْ كَفَرْتُمْ.

9: عَادٍ وَثَمُودَ — عَادًا وَثَمُودًا [i. e. beginning a new clause governed by the coming verb].

18/21: عَاصِفٍ — عَصِفٍ.

24/29: أَصْلُهَا ثَابِتٌ — ثَابِتٌ أَصْلُهَا فِى ٱلْأَرْضِ and some say he read وَفَرْعُهَا فِى ٱلْأَرْضِ instead of وَفَرْعُهَا فِى ٱلسَّمَآءِ.

32/37: ٱلسَّمٰوٰتِ وَٱلْأَرْضِ وَجَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا — ٱلسَّمٰوٰتِ وَٱلْأَرْضَ.

41/42: لِوَالِدَيَّ — Some say he read لِوَلَدَيَّ like al-Ḥasan, ʿAlī and others.

46/47: وَإِنْ كَانَ مَكْرُهُمْ — وَمَا كَانَ مَكْرُهُمْ, though others say he read وَإِنْ كَادَ مَكْرُهُمْ.

50/51: تَغْشَى — تَغَشَّى.

SŪRA XV

2: رُبَمَا — رُبَّمَا said to be in the dialect of Tamīm.

6: وَقَالُوا — وَقَالَ ٱلَّذِينَ كَفَرُوا.

عَلَيْهِ — إِلَيْهِ.

7: تَأْتِينَا بِٱلْمَلٰٓئِكَةِ — تُرِينَا مَلَائِكَةً.

14: فَظَلُّوا — لَظَلُّوا. So read by Ubai.

15: سُكِّرَتْ — سُحِرَتْ. So read by Ubai and Abān b. Taghlib.

17: رَجِيمٍ — لَعِينٍ.

27: وَٱلْجَانَّ خَلَقْنٰهُ —. He omitted خَلَقْنَاهُ.

51: وَنَبِّئْهُمْ — وَأَعْلِمْهُمْ. So read also by Ibn Qais.

52: إِذْ — حِينَ. So Ibn Qais also.

53: تَوْجَلْ — تواجل, said to have been the reading of the friends of Ibn Masʿūd, but others said he read تَخَفْ, as was also read by Ubai.

نُبَشِّرُكَ — نُبْشِرُكَ.

54: تُبَشِّرُونَ — تُبْشِرُونَ.

56: مِنْ رَحْمَةِ — مِنْ سَعَةِ رَحْمَةِ. Read thus also by Ibn Qais.

65: يَلْتَفِتْ — يَلْتَفِتَنَّ.

66: أَنَّ دَابِرَ — وَقُلْنَا إِنَّ دَابِرَ, though some said وَقُلْنَا لَهُ إِنَّ دَابِرَ.

72: لَفِى سَكْرَتِهِمْ يَعْمَهُونَ — لَفِى سَكَرَاتِهِمْ يَلْعَبُونَ.

79: مُبِينٍ — مُسْتَقِيمٍ.

SŪRA XVI

9: مِنْهَا — مِنْكُمْ. Said to have been so read by ʿAlī also.

11: يُنْبِتُ — يُخْرِجُ.

12: وَٱلنُّجُومُ — وَٱلرِّيَاحُ. So Ṭalḥa b. Muṣarrif.

19: يَعْلَمُ ٱلَّذِى تُبْدُونَ وَمَا تَكْتُمُونَ وَٱلَّذِينَ — يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ تَدْعُونَ — friends of Ibn Masʿūd.

20: كَخَلْقِهِمْ لَا يَخْلُقُونَ شَيْئًا — لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ.

28/30: تَتَوَفّٰهُمُ — تَوَفَّٰهُمُ. Similarly in v. 34.

37/39: يَهْدِى — يَهِدِّى (for يَهْتَدِى) or يِهِدِّى. See also Ubai's reading.

41/43: لَنُبَوِّئَنَّهُمْ — لَنُثْوِيَنَّهُمْ. So read by ʿAlī, Nuʿaim b. Maisara and others.

ظُلِمُوا — فتنوا. So Ubai and Abū 'l-Barhashīm.

43/45: نُوحِى — He supported TR against the other reading يُوحَى.

48/50: عَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ — عَنِ ٱلْيَمِينِ وَٱلشَّمَائِلِ سُجَّدًا لِلّٰهِ يَسْجُدُ لِلّٰهِ.

51/53: إِنَّمَا هُوَ إِلٰهٌ وَاحِدٌ — إِنَّمَا هُوَ أَنَا إِلٰهٌ وَاحِدٌ.

54/56: إِذَا كَشَفَ —

62/64: مُفْرَطُونَ — مُفْرِطُونَ, agreeing with the reading of Warsh.

65/67: لَعِبْرَةً — لَآيَةً.

66/68: نُسْقِيكُمْ — نَسْقِيكُمْ, agreeing with reading of Nāfiʿ, Ibn ʿĀmir and Yaʿqūb.

67/69: ثَمَرَاتِ — ثَمَرَاتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ٱلْأَعْنَابِ وَٱلنَّخِيلِ تَتَّخِذُونَ سَكَرًا مُسْتَخْرِجُونَ مِنْهُ رِزْقًا حَسَنًا.

69/71: يَتَفَكَّرُونَ — يَبْصُرُونَ.

71/73: بِرَادِّى — He read فُضِّلُوا بِرَادِّينَ رِزْقَهُمْ عَلَى ٱلَّذِينَ مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ شُرَكَاءُ أَفَبِنِعْمَةِ ٱللّٰهِ هُمْ يَجْحَدُونَ, though some said he read يَجْحَدُونَ without the هُمْ.

73/75: رِزْقًا مَا لاَ يَمْلِكُ لَهُمْ — مَنْ لاَ يَرْزُقُهُمْ.

75/77: وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا — هَلْ يَسْتَوِى هُوَ وَمَنْ آتَيْنَا رِزْقًا حَسَنًا.

76/78: يُوَجِّهْهُ — يُوَجِّهْهُ or يُوَجِّهْ, though some said يُوَجِّهْ and others تَوَجَّهْ.

77/79: أَمْرُ ٱلسَّاعَةِ — خَبَرُ ٱلسَّاعَةِ.

80/82: يَوْمَ ظَعْنِكُمْ — حِينَ ظَعْنِكُمْ.

81/83: خَلَقَ ظِلَالًا — He read ظِلَالًا يَأْوِيكُمْ حِينَ مَسِيرِكُمْ وَوَقْتَ مَقِيلِكُمْ.

85/87: وَإِذَا رَءَا — He omitted the إِذَا.

ٱلَّذِينَ ظَلَمُوا — ٱلَّذِينَ ظُلِمُوا.

86/88: شُرَكَاءَهُمْ — شُرَكَاءُهُمْ فِى ٱلنَّارِ.

هَٰؤُلَاءِ شُرَكَاؤُنَا —. He omitted the شُرَكَاؤُنَا here.

96/98: لَنَجْزِيَنَّ — لَيُوَفِّيَنَّ.

97/99: لَنَجْزِيَنَّهُمْ — لَيُوَفِّيَنَّهُمْ (?).

112/113: لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ — لِبَاسَ ٱلْخَوْفِ وَٱلْجُوعِ, as Ubai. Some, however, said that Ibn Masʿūd simply omitted لِبَاسَ, and others that he omitted لِبَاسَ and then read الخوف والجوع.

115/116: حَرَّمَ عَلَيْكُمْ — حَرَّمَ ٱللَّهُ.

124/125: جُعِلَ ٱلسَّبْتُ — إِنَّا أَنْزَلْنَا ٱلسَّبْتَ or إِنَّمَا أَنْزَلْنَا ٱلسَّبْتَ

SŪRA XVII

1: لَيْلًا — مِنَ ٱللَّيْلِ.

4: عُلُوًّا — عِلِيًّا. So read by Ubai and Zaid b. ʿAlī.

5: عِبَادًا — عُبَّادًا. As Ubai and Ibn Qais.

فَجَاسُوا خِلَالَ ٱلدِّيَارِ — فَقَلَعُوا آثَارَ ٱلدِّيَارِ.

9: يُبَشِّرُ — يَبْشُرُ. So read by Ṭalḥa and Ibn Waththāb.

23/24: وَقَضَى — وَوَصَّى. So Ubai.

إِمَّا يَبْلُغَنَّ عِنْدَكَ ٱلْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا — إِمَّا يَبْلُغَانِّ عِنْدَكَ ٱلْكِبَرَ إِمَّا وَاحِدٌ وَإِمَّا كِلَاهُمَا.

37/39: مَرَحًا — فَرَحًا. As read by Ibn Qais.

38/40: سَيِّئُهُ — سَيِّئَاتٍ, though some said he read خَبِيثُهُ and others سَيِّآتُهُ. See also Ubai's reading.

44/46: تُسَبِّحُ — سَبَّحَتْ as al-Aʿmash and Ṭalḥa, though some said that his reading was سَبَّحَتْ لَهُ ٱلسَّمَوَاتُ وَسَبَّحَتْ لَهُ ٱلْأَرْضُ.

47/50: إِنْ تَتَّبِعُونَ — مَا نَظُنُّكُمْ تَتَّبِعُونَ.

57/59: يَدْعُونَ — تَدْعُونَ. So read also by Qatāda.

رَبِّهِمْ — رَبِّكَ.

أَقْرَبُ — أَقْرَبُ دَرَجَاتٍ.

59/61: مُبْصِرَةً — مُبْصِرَةٌ. So read also by Zaid b. ʿAlī.

60/62: فِتْنَةً لِلنَّاسِ — فِتْنَةً لَهُمْ.

62/64: لَأَحْتَنِكَنَّ — لَأَحْتَنِكَنَّهُ.

71/73: بِإِمَامِهِمْ — بِكِتَابِهِمْ. So Ubai and al-Ḥasan.

فَمَنْ أُوتِيَ — فَمَنِ ٱهْتَدَى أُوتِيَ.

فَأُولَٰئِكَ يَقْرَءُونَ — فَأُولَٰئِكَ يُجْزَوْنَ حِسَابَهُمْ يَقْرَءُونَ.

76/78: يَلْبَثُونَ — يَلْبَثُوا. So read also by Ubai.

85/87: أُوتِيتُمْ — أُوتُوا. Likewise al-Aʿmash.

93/95: زُخْرُفٍ — ذَهَبٍ. Cf. Goldziher, *Richtungen*, p. 17.

97/99: كُلَّمَا — كُلَّ مَا. A purely orthographic variant.

106/107: فَرَقْنَهُ — فَرَّقْنَاهُ, as Ubai, Ibn ʿAbbās and others, but some say he added عليك.

110: تُخَافِتْ بِهَا — تُخَافِتْ بِصَوْتِكَ وَلَا تَعَالَ بِهِ.

SŪRA XVIII

1: عِوَجًا — عِوَجًا بَلْ دِينًا. So Jaʿfar aṣ-Ṣādiq.

2: يُبْشِرَ — يُبَشِّرَ.

5/4: مِنْ أَفْوَاهِهِمْ — مِنْ بُهْتَانٍ مَا لَهُمْ عَلَيْهَا مِنْ أَفْوَاهِهِمْ.

11/10: عَدَدًا — عَدَدَى (?) as read by Ṭalḥa and Ibn Ghazwān.

16/15: إِلَّا ٱللّٰهَ — مِنْ دُونِ ٱللّٰهِ, though others say he read مِنْ دُونِنَا.

17/16: تَزَاوَرُ — تَزْوَئِرُّ. So read by Abū 'l-Mutawakkil.

20/19: يَظْهَرُوا — يُظْهَرُوا. So read also by Zaid b. ʿAlī.

21/20: بُنْيَانًا — بِنَاءً. As Muʿādh.

25/24: وَلَبِثُوا — وَقَالُوا وَلَبِثُوا.

ثَلَٰثَ مِائَةٍ سِنِينَ — ثَلَٰثَ مِائَةِ سَنَةٍ. So read also by Ubai.

28/27: عَيْنَاكَ — عَيْنَيْكَ. It was the reading of al-Ḥasan and al-Aʿmash.

33/31: كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا — كُلُّ ٱلْجَنَّتَيْنِ آتَى أُكُلَهُ, though some say he read كُلًّا.

38/36: لَٰكِنَّا هُوَ ٱللّٰهُ رَبِّي — لَٰكِنْ أَنَا لَا إِلَٰهَ إِلَّا هُوَ رَبِّي, but others say لَٰكِنْ أَنَا هُوَ ٱللّٰهُ رَبِّي or لَٰكِنْ هُوَ ٱللّٰهُ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ, and others that he read as Ubai and al-Ḥasan.

45/43: تَذْرُوهُ — تُذْرِيهِ, though others say تَذْرِيهِ.

48/46: جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ — جِئْتُمُونَا كَخَلْقِكُمُ ٱلْأَوَّلِ بَلْ زَعَمْتُمْ.

52/50: يَقُولُ — يَقُولُ لَهُمْ.

53/51: مُوَاقِعُوهَا — مُلَاقُوهَا. So read by al-Aʿmash and Ṭalḥa.

55/53: وَمَا مَنَعَ ٱلنَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ — وَمَا مَنَعَهُمْ إِلَّا أَنْ يُؤْمِنُوا بِرَبِّهِمْ وَيَسْتَغْفِرُونَهُ بَلْ يُرِيدُونَ أَنْ تَأْتِيَهُمْ.

57/55: وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ — فَمَنْ أَكْثَرُ ذَنْبًا مِمَّنْ ذُكِّرَ.

فِي آذَانِهِمْ وَقْرًا — فِي آذَانِهِمْ وَقْرًا وَعَلَىٰ أَعْيُنِهِمْ غِطَاءٌ.

59/58: تِلْكَ ٱلْقُرَىٰ — تِلْكَ ٱلْقُرُونُ ٱلْخَالِيَةُ. So Ubai and Ibn Qais.

63/62: أَرَأَيْتَ — أَرَأَيْتَكَ.

إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُ — أَنْ أَذْكُرَهُ إِلَّا الشَّيْطَانُ, but others say his only variant was أَذْكُرَكَهُ.

73/72: أَمْرِي — قَوْلِي.

76/75: تُصَٰحِبْنِي — تَصْحَبَنِّي.

77/76: يَنْقَضَّ — يُنْقَضَ as Ubai and al-Aʿmash, but others say لِيُنْقَضَ and yet others يَنْقَاضَّ.

لَتَّخَذْتَ — لَتَخِذْتَ as Qatāda and al-Ḥasan, but others say لا تخذت. See also Ubai's reading.

78/77: هَٰذَا فِرَاقُ — هَٰذَا ٱلْفِرَاقُ بَيْنِي وَبَيْنَكَ. So read also by Ubai.

79/78: سَفِينَةٍ — سَفِينَةٍ صَالِحَةٍ. So Ubai.

80/79: فَخَشِينَا — فَخَافَ رَبُّكَ. Some, however, give this only from Ubai.

86/84: حَمِئَةٍ — حَامِيَةٍ. So Ṭalḥa b. Muṣarrif, Ibn ʿĀmir, Ḥamza, al-Kisāʾī and others.

94/93: قَالُوا — قَالَ ٱلَّذِينَ مِنْ دُونِهِمْ.

96/95: زُبَرَ — زُبْرَ. So read also by Ibn Qais.

سَاوَىٰ — سَوَّىٰ. So ʿAlī, Ibn ʿAbbās and Qatāda.

ٱلصَّدَفَيْنِ — ٱلْجَبَلَيْنِ. So ʿAlī, Ibn ʿAbbās and Qatāda.

عَلَيْهِ — عَلَيْهِمَا. So ʿAlī, Ibn ʿAbbās and Qatāda.

102: أَفَحَسِبَ — أَفَظَنَّ.

109: مِدَادًا — مَدَدًا. So Ibn ʿAbbās, Mujāhid, al-Aʿmash and others.

أَنْ تَنْفَدَ — أَنْ تُقْضَىٰ.

مَدَدًا — مِدَادًا. As Ubai, Mujāhid, Ibn ʿAbbās and others.

SŪRA XIX

2, 3/1, 2: He read ذِكْرُ رَحْمَةِ رَبِّكَ ٱلرَّحْمَٰنِ إِذْ نَادَاهُ زَكَرِيَّاءُ نِدَاءً. See Ubai's reading.

7: نُبَشِّرُكَ — نَبْشُرُكَ.

8/9: عِتِيًّا — عُتِيًّا. See also Ubai's reading.

18: إِنْ كُنْتَ تَقِيًّا — إِلَّا أَنْ تَكُونَ تَقِيًّا. So read by Abū Rajā'.

19: لِأَهَبَ — لِيَهَبَ as Nāfiʿ, Abū ʿAmr, al-Ḥasan and others.

24: فَنَادَاهَا مِنْ تَحْتِهَا — فَخَاطَبَهَا مَنْ تَحْتَهَا. So read by Anas and Ubai.

26: تَرَيِنَّ — تَرَيْنَ. So read by Muʿādh, Ṭalḥa and others.

26/27: صَوْمًا — صِيَامًا as Zaid b. ʿAlī, but others say he read صَمْتًا as Anas. See also Ubai's reading.

27/28: فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ — وَجَاءَتْ بِهِ تَحْمِلُهُ إِلَى قَوْمِهَا.

29/30: فَأَشَارَتْ إِلَيْهِ — فَأَشَارَتْ إِلَى مَنْ فِي ٱلْمَهْدِ.

31/32: دُمْتُ — دِمْتُ.

34/35: قَوْلَ — قَالَ or قَالَ ٱللهِ, but others say قَالُ or قَالُ ٱللهِ, and others قَالُوا ٱللهُ ٱلْحَقّ.

40/41: نَرِثُ ٱلْأَرْضَ — وَارِثُوا ٱلْأَرْضِ. See also Ubai's reading.

42/43: يَا أَبَتِ — وَا أَبَتِ.

51/52: وَكَانَ رَسُولًا نَبِيًّا — مُخْلَصًا صَادِقًا نَبِيًّا. So read also by Ibn Dharr.

58/59: تُتْلَى — يُتْلَى, as read by Shibil, Abū Jaʿfar, Shaiba and others.
بُكِيًّا — بِكِيًّا, as read by Ḥamza, al-Kisā'ī and al-Aʿmash.

59/60: ٱلصَّلَوٰةَ — ٱلصَّلَوَاتِ. Was also the reading of al-Ḥasan and aḍ-Ḍaḥḥāk.

60/61: يَدْخُلُونَ — سَيُدْخَلُونَ. So read by Ṭalḥa.

61/62: جَنَّاتِ — جَنَّةُ. As read by al-Ḥasan, ʿAlī b. Ṣāliḥ and al-Aʿmash.

64/65: نَتَنَزَّلُ إِلَّا بِأَمْرِ — يَتَنَزَّلُ إِلَّا بِقَوْلِ.

66/67: لَسَوْفَ أُخْرَجُ — سَأُخْرَجُ. So Ṭalḥa.

69/70: عِتِيًّا: As in v. 9.

70/71: صِلِيًّا — صَلِيًّا.

71/72: إِلَّا وَارِدُهَا — لَمَّا وَارِدُهَا.

72/73: ثُمَّ — ثَمَّ. So read by Ubai, al-Jaḥdarī and others.

74/75: وَرِءْيًا — وَرِيَاءً. So ʿIkrima and al-Jaḥdarī. See also Ubai's reading.

75/77: فَسَيَعْلَمُونَ — وَٱللهُ يَعْلَمُ.

77/80: أَفَرَأَيْتَ ٱلَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ — As Ubai he read أَمَا رَأَيْتَكَ يَا مُحَمَّدُ ٱلَّذِي كَذَّبَكَ وَجَحَدَ بِآيَاتِنَا وَقَالَ (though perhaps with أَفَرَأَيْتَكَ instead of أَمَا رَأَيْتَكَ). See Ubai's text. Others say he read أَفَرَأَيْتَ ٱلَّذِي يَقُولُ إِذَا مِتُّ لَأُوتَيَنَّ.
وَلَدًا — وِلْدًا. So read by Yaḥya b. Yaʿmar.

80/83: وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا — وَنَرِثُهُ مَا عِنْدَهُ وَيَأْتِينَا فَرْدًا لَا مَالَ لَهُ وَلَا وَلَدَ.

90/92: تَكَادُ ٱلسَّمَوَاتُ يَتَفَطَّرْنَ — يَكَادُ ٱلسَّمَوَاتُ يَنْصَدِعْنَ, though some said يَتَصَدَّعْنَ others إِنْ تَكَادُ ٱلسَّمَوَاتُ لَتَتَصَدَّعْنَ and others تَكَادُ ٱلسَّمَوَاتُ لَتَتَصَدَّعُ.

93/94: إِلَّا آتِي ٱلرَّحْمٰنِ — إِلَّا آتٍ ٱلرَّحْمٰنَ as read by Ibn az-Zubair, Abū Ḥaiwa and Yaʿqūb, but others said لَمَّا آتِي ٱلرَّحْمٰنِ.

97: لِتُبَشِّرَ — لِتَبْشُرَ.

SŪRA XX

1: طه — طِهِ. See *Lisān al-ʿArab*, xvii, 407.

2/1: أَنْزَلْنَا عَلَيْكَ ٱلْقُرْآنَ — نُزِّلَ عَلَيْكَ ٱلْقُرْآنُ.
لِتَشْقَى — لِتُشْقَى.

15: أُخْفِيهَا — أُخْفِيهَا مِنْ نَفْسِي فَكَيْفَ أُعْلِمُهَا لَكُمْ. See also Ubai's reading.
آتِيَةٌ أَكَادُ — آتِيَةٌ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْهَا أَكَادُ.

16/17: مَنْ لَا يُؤْمِنُ بِهَا — مَنْ لَا يُؤْمِنُ بِهَا وَكَذَّبَ بِهَا.

17/18: وَمَا تِلْكَ بِيَمِينِكَ — وَمَا ذَا فِي يَمِينِكَ.

21/22: سَنُعِيدُهَا سِيرَتَهَا — إِنَّا سَنُعِيدُهَا كَسِيرَتِهَا. So read also by Ubai.

31/32: ٱشْدُدْ — وَٱشْدُدْ, as Ubai.

42/44: وَلَا تَنِيَا — وَلَا تَهِنَا.

44/46: فَقُولَا لَهُ — فَقُلَا لَهُ.

45/47: يَفْرُطَ — يُفْرَطَ. So read by Abū Naufal, al-Aʿmash and Sallām.

46/48: قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى — قَالَ لَا تَخَافَاهُ إِنِّي مَعَّا أَسْمَعُ تَحَاوُرَكُمَا وَأَرَى.

48/50: إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ ٱلْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى — إِنَّ ٱلْعَذَابَ سَيُحِيطُ بِمَنْ كَذَّبَ بِمَا جِئْتُمَا بِهِ وَتَوَلَّى.

50/52: خَلْقَهُ — خَلَقَهُ. As read by Abū Nahīk and many others.

58/60: سُوًى — سِوَاءً. As read also by Ibn Qais.

59/61: قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ — قَالَ وَمَوْعِدِي مَعَكُمْ يَوْمَ زِينَتِكُمْ.
يُحْشَرَ ٱلنَّاسُ — يَحْشُرَ ٱلنَّاسَ. So read by al-Jaḥdarī, an-Nakhaʿī and others.

60, 61/62, 63: He read these verses فَخَرَجَ فِرْعَوْنُ فَجَمَعَ سِحْرَهُ ثُمَّ أَتَى قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَقُولُوا عَلَى ٱللّٰهِ ٱلْكَذِبَ. So read also by Ubai.

63/66: إِنْ هٰذَانِ لَسَاحِرَانِ — إِنْ ذَانِ إِلَّا سَاحِرَانِ as Ubai, or others said إِنَّ هٰذَانِ سَاحِرَانِ and others إِنْ هٰذَانِ سَاحِرَانِ.

69/72: كَيْدُ سَاحِرٍ — كَيْدَ سِحْرٍ as Mujāhid, Ḥumaid and Zaid b. ʿAlī.
حَيْثُ — أَيْنَ.

72/75: لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ ٱلْبَيِّنَاتِ — لَنْ نُؤْمِنَ بِكَ وَنُؤْثِرَكَ عَلَى مَا رَأَيْنَا مِنَ ٱلْبَيِّنَاتِ. So read by Ubai and Ibn Khuthaim.

80/82: أَنْجَيْنَاكُمْ — نَجَّيْتُكُمْ.

81/83: فَيَحِلَّ عَلَيْكُمْ غَضَبِي — إِنْ شَاءَ يَحِلَّنَّ ٱللّٰهُ لَا عَلَيْكُمْ غَضَبِي. So read by Ubai also.

89/91: يَرَوْنَ — يَرَوْا.

94/95: يَبْنَؤُمَّ —. Al-Farrāʾ says that he saw it written thus in the Codex of Ibn Masʿūd.

96: فَقَبَضْتُ قَبْضَةً — فَتَقَبَّصْتُ قَبْصَةً. So read by Ubai, Ibn az-Zubair and others.

قَبْضَةً مِنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ — قَبَضَاتٍ مِنْ آثَارِ. So Ibn Khuthaim; but others say he read قَبْصَةً فَأَلْقَيْتُهَا وَكَذَٰلِكَ omitting مِنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا, and others that he read أَثَرِ فَرَسِ ٱلرَّسُولِ.

97: تُخْلَفَهُ — نُخْلِفَهُ.
ظَلْتَ — ظِلْتَ. So read by Yaḥyā b. Yaʿmar and Qatāda. See also Ubai.
لَنُحَرِّقَنَّهُ — لَنَذْبَحَنَّهُ وَلَنُحَرِّقَنَّهُ, or with ثُمَّ instead of وَ. See also Ubai.

103: يَتَخَافَتُونَ — يَتَسَاءَلُونَ. So Ubai.

113/112: يُحْدِثُ — يُحْدِثْ, or some said نُحْدِثْ.

114/113: يُقْضَى إِلَيْكَ وَحْيُهُ — نَقْضِيَ إِلَيْكَ وَحْيَهُ, which was the reading of al-Ḥasan, Yaʿqūb and al-Aʿmash.

121/119: فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا — فَكَشَفَ عَنْهُ وَعَنْ زَوْجِهِ غِطَاءَهَا وَخَصَفَا عَلَيْهِمَا.

122/120: ثُمَّ ٱجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى — ثُمَّ تَابَ عَلَيْهِ رَبُّهُ وَهَدَى.

123/121: فَإِمَّا يَأْتِيَنَّكُمْ — وَإِمَّا يَأْتِيَنَّكُمَا.

128: كَمْ — مَنْ.

135: ٱلصِّرَاطِ — ٱلصِّرَاطِ ٱلْمُسْتَقِيمِ.

SŪRA XXI

4: قُلْ رَبِّي يَعْلَمُ ٱلسِّرَّ — قَلَ رَبِّي يَعْلَمُ ٱلْقَوْلَ. So read by Ubai.

5: بِٱلْآيَاتِ ٱلَّتِي أُرْسِلَ بِهَا ٱلْأَوَّلُونَ — بِآيَةٍ كَمَا أُرْسِلَ ٱلْأَوَّلُونَ.

24: ذِكْرٌ مِنْ مَعِيَ — ذِكْرُ مَنْ مَعِيَ. So read by Yaḥyā b. Yaʿmar and Ṭalḥa.

ذِكْرٌ مِنْ قَبْلِي — ذِكْرُ مَنْ قَبْلِي. So Ibn Yaʿmar and Ṭalḥa.

30/31: أَنَّ ٱلْأَرْضَ وَٱلسَّمَاءَ — أَنَّ ٱلسَّمٰوَاتِ وَٱلْأَرْضَ.

31/32: لِلْأَرْضِ — فِي ٱلْأَرْضِ.

33/34: يَعْمَلُونَ — يَسْبَحُونَ.

37/38: خُلِقَ ٱلْعَجَلُ مِنَ ٱلْإِنْسَانِ — خُلِقَ ٱلْإِنْسَانُ مِنْ عَجَلٍ.

43/44: مَنْعَ أَنْفُسِهِمْ — نَصْرَ أَنْفُسِهِمْ.

وَلَا أَنْتُمُو مِنَّا — وَلَا هُمْ مِنَّا.

47/48: أُتِينَا — آتَيْنَا. See also Ubai's reading.

79: فَعَلَّمْنَاهَا — فَفَهَّمْنَاهَا.

80: لِيُحْصِنَكُمْ — لِتُحْصِنَكُمْ.

82: مَنْ يَغُوصُ لَهُ وَيَعْمَلُ — مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ and omitted the words عَمَلًا دُونَ ذٰلِكَ.

94: كُفْرَ — كُفْرَانَ.

95: وَحِرْمٌ — حَرَامٌ, which was the reading of Abū Bakr, Ḥamza and al-Kisāʾī.

96: جَدَثٍ — حَدَبٍ. So read by Ibn ʿAbbās, al-Jaḥdarī and others.

104: لِلْكُتُبِ —. The friends of Ibn Masʿūd supported TR against the alternative reading لِلْكِتَابِ.

SŪRA XXII

2: بِسُكْرَى — بِسُكَارَى, supporting the reading of Ḥamza, al-Kisāʾī and al-Aʿmash.

5: فِي شَكٍّ — فِي رَيْبٍ.

مِنْكُمْ مَنْ يَتَوَفَّى وَمِنْكُمْ مَنْ يَكُونُ — مِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ شُيُوخًا وَمِنْكُمْ مَنْ يُرَدُّ.

9: وَلَنُذِيقَنَّهُ — وَنُذِيقُهُ.

11: وَٱلْآخِرَةِ — وَٱلْآخِرَةَ.

13: مَنْ — لَمَنْ.

15: ثم ليقطعه — ثُمَّ لْيَقْطَعْ.

19/20: اخْتَصَمَا — اخْتَصَمُوا. So read also by Ibn Abī ʿAbla.

22: كُلَّ مَا — كُلَّمَا a purely orthographic variant.

27/28: يَأْتُونَ — يَأْتِينَ. So read by Ibn Abī ʿAbla, aḍ-Ḍaḥḥāk and others.

مَعِيقٍ — عَمِيقٍ.

31/32: تَتَهَوَّى بِهِ ٱلرِّيَاحُ — تَهْوِي بِهِ ٱلرِّيحُ.

35/36: وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ — وَٱلْمُقِيمِي ٱلصَّلَوٰةِ. So al-Aʿmash and Ibn Muḥaiṣin.

36/37: صَوَافِنَ — صَوَافَّ. So read by Ibn ʿAbbās, Qatāda and al-Ḥasan. See Ubai. Some gave him as adding بِٱلْجِبَالِ مَنْقُولَةً as did Ibn Khuthaim, but others said he read مَعْقُولَةً.

39/40: يُقَاتِلُونَ فِي سَبِيلِ ٱللّٰهِ — يُقَٰتَلُونَ, though some said he read قَاتَلُوا.

46/45: فَإِنَّهُ — فَإِنَّهَا. So read by Abū Nahīk.

SŪRA XXIII

14: ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَامًا ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ فَكَسَوْنَا ٱلْعِظَامَ لَحْمًا some gave his reading as ثُمَّ جَعَلْنَا ٱلنُّطْفَةَ عَلَقَةً فَجَعَلْنَا عَظْمًا وَعَصَبًا فَكَسَوْنَاهُ لَحْمًا others ٱلْعَلَقَةَ مُضْغَةً ثُمَّ كَسَوْنَاهُ لَحْمًا.

أَنْشَأْنَاهُ نَشْأَةً سوا — أَنْشَأْنَاهُ خَلْقًا.

20: تَنْبُتُ بِٱلدُّهْنِ — تُخْرِجُ ٱلدُّهْنَ, but some said تَخْرُجُ بِٱلدُّهْنِ. See Ubai's reading.

وَصِبْغٍ لِلْآكِلِينَ — وَصِبْغَ ٱلْآكِلِينَ.

21: فِي ٱلْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا — فِي ٱلطَّيْرِ وَٱلْأَنْعَامِ لَعِبْرَةً يُسْقِيكُمْ مِمَّا فِي بُطُونِ ٱلْأَنْعَامِ. See also Ubai's reading here.

25: حَتَّى حِينٍ — عَتَّى حِينٍ. See *Lisān al-ʿArab* ii, 363.

35/37: أَيَعِدُكُمْ أَنَّكُمْ إِذَا — أَيَعِدُكُمْ إِذَا.

36/38: تُوعَدُونَ — تُوعِدُونَ.

37/39: نَمُوتُ وَنَحْيَا — نَحْيَا وَنَمُوتُ. So read by Ubai.

54/56: فَذَرْهُمْ فِي غَمْرَتِهِمْ — فَذَرُوهُمْ فِي سَكْرَتِهِمْ.

حَتَّى حِينٍ — as in vs. 25.

55/57: نُمِدُّهُمْ — نُمْدِدْهُمْ.

63/65: غَمْرَةٍ — غَمَرَاتٍ. So read by Ubai also.

66/68: عَلَى أَعْقَابِكُمْ تَنْكِصُونَ — عَلَى أَدْبَارِكُمْ تَنْكُصُونَ. Given by some as the reading of ʿAlī.

67/69: سَامِرًا — سُمَّرًا. So read by Ibn ʿAbbās, Ibn ʿUmar and others.

تَهْجُرُونَ — تُهَجِّرُونَ, the reading of Zaid b. ʿAlī, Ibn ʿAbbas and ʿIkrima.

71/73: ٱلْأَرْضُ وَمَنْ فِيهِنَّ — ٱلْأَرْضُ وَمَا بَيْنَهُمَا.

87—89/89—91: لِلّٰهِ — ٱللّٰهُ, the reading of Abū ʿAmr and Yaʿqūb.

91/93: إِلٰهٍ — آلِهَةٍ (plu).

99/101: جَاءَ — حَضَرَ. So read also by Ubai.

101/103: يَتَسَاءَلُونَ — يَسَّاءَلُونَ.

106/108: شِقْوَتُنَا — شَقَاوَتُنَا. So read by Ḥamza, al-Kisāʾī and others.

110/112: سِخْرِيًّا — سُخْرِيًّا, the reading of Nāfiʿ, Ḥamza and al-Kisāʾī.

111/113: إِنِّي جَزَيْتُهُمْ — إِنِّي عَفَوْتُ عَنْهُمْ.

SŪRA XXIV

1: فَرَضْنَاهَا — فَرَّضْنَاهَا, the reading of Ibn Kathīr and Abū ʿAmr, but some said he read فَرَضْنَا لَكُمْ.

2: ٱلزَّانِي — ٱلزَّانِ. So read by Yaḥyā b. Yaʿmar.

8: وَيَدْرَؤُا — يَحْجُزُ.

11: عَذَابٌ عَظِيمٌ — عَذَابٌ أَلِيمٌ.

15/14: تَلَقَّوْنَهُ — تَثَقَّفُونَهُ, but some said تَقَفَّوْنَهُ, and others that he read as Ubai تَتَلَقَّوْنَهُ.

22: وَلْيَعْفُوا and وَلْيَصْفَحُوا — وَلْتَعْفُوا and وَلْتَصْفَحُوا. So al-Ḥasan and others.

25: ٱلْحَقَّ — ٱلْحَقُّ. So Mujāhid, Ibn ʿAbbās and others. See Ubai's reading.

27: تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا — تُسَلِّمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا. See also Ubai's reading

31: يُخْفِينَ — سُرَّ.

33: غَفُورٌ — لَهُنَّ غَفُورٌ. So read by Ibn ʿAbbās and Ibn Jubair.

35: نُورِهِ — نُورِهِ فِي قَلْبِ ٱلْمُؤْمِنِ. See also Ubai's reading. Some gave him as reading here a Shīʿa reading مَثَلُ نُورِ مَنْ آمَنَ بِهِ وَأَحَبَّ أَهْلَ بَيْتِ نَبِيِّهِ.

يُوقَدُ — وُقِّدَ.

تَمْسَسْهُ — تَمَسُّهُ. So read also by Ubai.

36: يُسَبِّحُ — تُسَبِّحُونَ but some said يُسَبِّحُونَ with رِجَالٌ after فِيهَا. See also Ubai's reading.

37: تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ — تُقَلَّبُ فِيهِ ٱلْوُجُوهُ. See also Ubai.

41: صَافَّاتٍ — مَصْفُوفَاتٍ. Similarly Ubai.

43: خِلَالِهِ — خَلَلِهِ. So read by aḍ-Ḍaḥḥāk, Abū 'l-ʿĀliya and others.

51/50: لِيَحْكُمَ — لِيَقْضِيَ. So read also by Abū 'l-Mutawakkil.

57/56: لَا تَحْسَبَنَّ — إِحْسَبْ (imp.).

60/59: ثِيَابَهُنَّ — جَلَابِيبَهُنَّ, as Ubai, but some gave them both as
reading مِنْ ثِيَابِهِنَّ.

يَسْتَعْفِفْنَ — يَعْفِفْنَ.

SŪRA XXV

1: عَلَى عَبْدِهِ — عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ مِنْ ذُرِّيَّتِهِ ٱلَّذِينَ وَرِثُوا عِلْمَ ٱلْكِتَابِ مِنْ بَعْدِهِ لِيَكُونُوا. So Ubai.

نَزَّلَ — نَزَلَ with ٱلْفُرْقَانُ. See also the reading of Ubai here.

17/18: مِنْ دُونِ ٱللّٰهِ — مِنْ دُونِنَا. So Abū Nahīk and Ibn Dharr.

20/22: يَمْشُونَ — يُمَشَّوْنَ. As ʿAlī and as-Sulamī.

24/26: مَقِيلًا — مَقِيلًا ثُمَّ إِنَّ مَقِيلَهُمْ لَإِلَى ٱلْجَحِيمِ.

25/27: وَنُزِّلَ ٱلْمَلَائِكَةُ — وَأَنْزَلَ ٱلْمَلَائِكَةَ, others say نَزَّلَ ٱلْمَلَائِكَةَ others
أُنْزِلَ ٱلْمَلَائِكَةُ and others أَنْزِلَ ٱلْمَلَائِكَةَ. See also Ubai's reading.

32/34: لِنُثَبِّتَ — لِيُثَبِّتَ.

38/40: ثَمُودَا — He agreed with TR here against the majority
reading ثَمُودًا.

40/42: أُمْطِرَتْ — أُمْطِرُوا وَأَمْطَرْنَاهَا.

41–42/43–44: أَهٰذَا ٱلَّذِي بَعَثَ ٱللّٰهُ رَسُولًا إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْ لَا
أَنْ صَبَرْنَا — He read as Ubai أَهٰذَا ٱلَّذِي ٱخْتَارَهُ ٱللّٰهُ مِنْ بَيْنِنَا
رَسُولًا إِنْ كَادَ لَيُضِلُّنَا عَنْ عِبَادَةِ إِلٰهَتِنَا لَوْلَا أَنْ صَبَرْنَا.

43/45: أَرَأَيْتَ — أَرَأَيْتَكَ.

إِلٰهَهُ — آلِهَةً (plu.).

48/50: أَرْسَلَ — جَعَلَ. So read by Ṭalḥa also.

بُشْرًا — مُبَشِّرَاتٍ.

49/51: لِنُحْيِيَ — لِنُنْشِرَ. So read by Ṭalḥa and Ibn Qais.

نُسْقِيَهُ — نَسْقِيهِ. So read by al-Aʿmash and many others.

60/61: تَأْمُرُنَا — يَأْمُرُنَا as the reading of Ḥamza, al-Kisāʾī and al-Aʿmash, but others said he read تَأْمُرُنَا بِهِ.

61/62: بُرُوجًا — قُصُورًا, quoted as from the friends of Ibn Masʿūd.

سِرَاجًا — سُرُجًا. So read by ʿAlqama and some of the Kūfans.

62/63: يَذَّكَّرَ — يَتَفَكَّرَ. So read by Abū 'l-Mutawakkil. See also Ubai's
reading.

63/64: وَعِبَادُ — وَعُبَّادُ. So read by Ubai also.

65/66: He, like Ibn az-Zubair, omitted إِنَّ عَذَابَهَا كَانَ غَرَامًا and read
instead رَبَّنَا إِنَّا أَنْبِئْنَا أَنَّهَا سَاءَتْ.

68: يَلْقَ أَثَامًا — يَلْقَ فِيهِ أَثَامًا, others say يَلْقَى أَثَامًا others يُلْقَى and
others say that for أَثَامًا he read أَيَّامًا.

74: ذُرِّيَّاتِنَا — ذُرِّيَّتِنَا (sing.) as Abū ʿAmr and some others.

قُرَّةَ — قُرَّاتِ. So read by Abū Huraira and Abū ʾd-Dardāʾ.

75: ٱلْغُرْفَةَ — ٱلْجَنَّةَ.

76: حَسُنَتْ — حَسُنَتْ لَهُمْ. So read by Ubai.

77: كَذَّبْتُمْ — كَذَّبَ ٱلْكَافِرُونَ. So read by Ibn az-Zubair also.

SŪRA XXVI

1: طَسَمَ — ط س م a purely orthographic variant.

4/3: فَظَلَّتْ — فَتَظْلَلْ. So read by Ṭalḥa. See also Ubai's reading.

خَاضِعِينَ — خَاضِعَةً. So Ubai and many others.

6/5: فَقَدْ كَذَّبُوا — فَقَدْ كَذَّبُوا بِرَسُولِهِمْ لَمَّا جَاءَهُمْ.

13/12: وَيَضِيقُ صَدْرِي — وَيَضِيقُ لِذَلِكَ صَدْرِي.

20/19: إِذًا وَأَنَا — إِذْ أَنَا.

ٱلضَّالِّينَ — ٱلْجَاهِلِينَ.

24/23: رَبُّ — رَبَّ. So read by Abū Rajāʾ and ʿĪsā ath-Thaqafī.

27/26: إِنَّ رَسُولَكُمُ ٱلَّذِي — إِنَّ ٱلرَّسُولَ ٱلَّذِي.

28/27: ٱلْمَشْرِقِ وَٱلْمَغْرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ. So al-Aʿmash.

إِنْ كُنتُمْ — أَنْ كُنتُمْ, given from the friends of Ibn Masʿūd.

39/38: وَقِيلَ لِلنَّاسِ هَلْ أَنتُمْ مُجْتَمِعُونَ — وَقَالَ ٱلنَّاسُ هَلْ أَنتُمْ مُسْتَمِعُونَ.

40/39: He read the verse لَعَلَّنَا إِلَى ٱلسَّحَرَةِ إِنْ هُمْ يغلبون نَتَّبِعُ مِنْهُمُ ٱلْغَالِبِينَ.

42/41: إِذًا لَمِنْ — لَمِنْ without إِذًا.

56: حَٰذِرُونَ — حَادِرُونَ. So read by Ibn as-Samaifaʿ.

60: فَأَتْبَعُوهُمْ — وَٱتَّبَعُوهُمْ. So read by al-Ḥasan and adh-Dhimārī.

63: فِرْقٍ — فريق.

64: وَأَزْلَفْنَا — وَأَزْلَقْنَا. Likewise Ubai.

71: أَصْنَامًا — أَصْنَامًا هِيَ آلِهَةٌ لَنَا.

81: وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ — وَإِذَا مِتُّ فَهُوَ يُحْيِينِي. So Ṭalḥa b. Muṣarrif.

90: وَأُزْلِفَتِ — وَأُزْلِقَتِ. So Ubai and al-Jaḥdarī.

111: وَٱتَّبَعَكَ — وَأَتْبَاعُكَ. So read by aḍ-Ḍaḥḥāk and Yaʿqūb.

129: لَعَلَّكُمْ تَخْلُدُونَ — كَيْ تَخْلُدُوا.

137: خُلُقُ — خَلْقُ. As al-Ḥasan, Ibn Kathīr and others, but some say he read اختلاق.

149: فَارِهِينَ. He supports TR against the common reading فَرِهِينَ.

166: خَلَقَ — أَصْلَحَ. Some said he read مَا خَلَقَ ٱللَّهُ لَكُمْ or مَا أَصْلَحَ ٱللَّهُ.
See Ibn Khuthaim.

170: فَنَجَّيْنَٰهُ وَأَهْلَهُ — وَوَاعَدْنَا أَنْ نُؤْتِيَهُ أَهْلَهُ.

176: لْـَٔيْكَةِ — ٱلْأَيْكَةِ.

205: أَفَرَأَيْتَ — أَفَرَأَيْتَكَ.

215: He and ʿAlī read here — وَهُمْ أَهْلُ بَيْتِكَ مِنَ ٱلْمُؤْمِنِينَ فَإِنْ عَصَوْكَ وَرَهْطَكَ مِنْهُمُ ٱلْمُخْلَصِينَ فَقُلْ which is a Shīʿa reading.

227/228: مُنْقَلَبٍ — مُتَقَلَّبٍ which necessitates reading يتقلبون for ينقلبون.
So read by Mujāhid, Abū Nahīk and others. See also Ubai's reading.

أَيَّ — إِلَى أَيِّ.

مِنْ بَعْدِ مَا — بِمِثْلِ مَا and after ظُلِمُوا he read فَإِلَيْكَ بِهِمْ أَجْرٌ غَيْرُ مَمْنُونٍ or some said فَإِلَيْكَ بِهِمْ أَجْرُهُمْ بِمَا صَبَرُوا.

SŪRA XXVII

14: عُلُوًّا — عِلِيًّا. See also Ubai's reading.

16: عُلِّمْنَا مَنطِقَ — عَلَّمَنَا مَنطِقَ (i. e. Allah), but some said he read عَلَّمَنَا مَنْ أَنْطَقَ الطيرَ وآتانا من كل شيء.

19: ضَاحِكًا — ضَحِكًا. So Ubai and Ibn as-Samaifaʿ.

22: فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ — فَمَكَثَ فَقَالَ. See also Ubai's reading.
فَتَمَكَّثَ. Some said as read by Ubai and al-Aʿmash.

25: أَلَّا يَسْجُدُوا — هَلَّا تَسْجُدُونَ though some said هَلَّا يَسْجُدُوا and others said أَلَا هَلْ تَسْجُدُونَ. See also Ubai's reading.

ٱلْخَبْءَ — ٱلْخَبَا. So read by Mālik b. Dīnār and ʿIkrima.

فِي ٱلسَّمَٰوَاتِ — مِنَ ٱلسَّمَٰوَاتِ. See also Ubai's reading.

تُعْلِنُونَ — He agreed with TR against the common reading يُعْلِنُونَ.

30: إِنَّهُ — وَإِنَّهُ. See also Ubai's reading.

32: قَاطِعَةً — قَاضِيَةً.

36: جَاءَ — جَاءُوا. So read also by Ibn Dharr.

أَتُمِدُّونَنِ — أَتُمِدُّونَنِي, supporting the reading of Ibn Kathīr, though some said he read أَتُمِدُّونِّي supporting Ḥamza and al-Kisāʾī.

37: ٱرْجِعْ — ٱرْجِعُوا. So Ibn ʿAbbās.

37: بِهَا — بِهِم. So read by Ibn Dharr.

39: عِفْرِيتٌ — عِفْرَاةٌ. See also Ubai's reading.

أَمِينٌ — . He added أَمِينٌ قَالَ أُرِيدُ أَعْجَلَ مِنْهُ. See also Ubai's reading.

40: أَنَا ءَاتِيكَ — أَنْظُرُ فِي كِتَابِ رَبِّي ثُمَّ آتِيكَ..

42: وَأُوتِينَا ٱلْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا — وَإِنَّا أُوتِينَا ٱلْعِلْمَ مِنْ رَبِّنَا مِنْ قَبْلِهَا وَإِنَّا كُنَّا.

43: إِنَّهَا — أَنَّهَا.

44: سَاقَيْهَا — رِجْلَيْهَا.

44/45: قَالَتْ — فَلَمَّا دَخَلَتْهُ قَالَتْ.

ظَلَمْتُ — قَدْ ظَلَمْتُ.

49/50: تَقَاسَمُوا — قَالُوا تَقَاسَمُوا بِٱللّٰهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا لَتُبَيِّتُنَّهُ ثُمَّ لَتُقْسِمُنَّ مَا شَهِدْنَا. Others however, said his reading here was تَقَاسَمُوا ثُمَّ لَتُقْسِمُنَّ مَا شَهِدْنَا, omitting the intervening words..

66/68: بَلِ ٱدَّارَكَ — بَلْ ءَادْرَكَ but others say بَلَ ٱدَّرَكَ or بَلْ ءَادْرَكَ. See also Ubai's reading.

74/76: تُكِنُّ — تُخْفِي.

81/83: وَمَا أَنْتَ بِهَادِي ٱلْعُمْيِ — وَمَا إِنْ تَهْدِي ٱلْعُمْيَ, but others say وَمَا أَنْ تَهْتَدِيَ ٱلْعُمْيُ.

82/84: أَنَّ — بِأَنَّ

87/89: أَتَوْهُ — He supported TR and Ḥamza against the more common آتُوهُ. See also Ubai's reading.

91/93: ٱلَّذِي — ٱلَّتِي. So read by Ibn ᶜAbbās.

92/94: وَأَنْ أَتْلُوَا ٱلْقُرْآنَ — وَأَنِ ٱتْلُ ٱلْقُرْآنَ. See also Ubai's reading.

SŪRA XXVIII

6/5: نُرِيَ — يَرَى supporting the reading of Ḥamza, al-Kisāʾī and al-Ḥasan.

7/6: أَنْ أَرْضِعِيهِ — لَمَّا وَضَعَتْهُ أَنْ أَرْضِعِيهِ.

9/8: وَلَكَ — وَلَهُ.

لَا تَقْتُلُوهُ — He placed this before قُرَّتُ عَيْنٍ.

10/9: فَارِغًا — قَرِعًا. So read by Abū 'l-Jawzāʾ and others. See also Ubai.

لَتُبْدِي بِهِ — لَتُشْعِرُ بِهِ. So read also by Ibn Khuthaim.

11/10: جُنُبٍ — جَانِبٍ. So read by Ibn Qais, Abū ᶜImrān and others. See Ubai.

لِأُخْتِهِ — لِابْنَتِهَا.

فَبَصُرَتْ بِهِ عَنْ جُنُبٍ — فَتَوَارَتْ عَنْهُمْ إِلَى جَانِبٍ.

15/14: فَوَكَزَهُ — فَلَكَزَهُ, though some said فَنَكَزَهُ.

17/16: فَلَنْ أَكُونَ — فَلَا تَجْعَلْنِي (يَا رَبِّ).

23: مِنْ دُونِهِمُ ٱمْرَأَتَيْنِ — وَدُونَهُمُ ٱمْرَأَتَانِ حَابِسَتَانِ. So read by ᶜUrwa b. az-Zubair.

28: أَيَّمَا — أَيَّ ٱلْأَجَلَيْنِ مَا.

32: فَذَانِكَ — فَذَانِّيكَ. So read by ᶜĪsā ath-Thaqafī, Shibil and others.

35: بِآيَاتِنَا أَنْتُمَا وَمَنِ ٱتَّبَعَكُمَا — فَٱذْهَبَا بِكَلِمَتِي وَبِمَنِ ٱتَّبَعَكُمَا and some said he read وَبِمَنِ ٱتَّبَعَكُمَا ٱلْغَالِبُونَ instead of أَنْتُمُ ٱلْغَالِبُونَ.

38: فَأَوْقِدْ لِي يَا هَامَانُ عَلَى ٱلطِّينِ فَٱجْعَلْ لِي صَرْحًا — وَقَالَ يَا هَامَانُ أَوْقِدِي عَلَى ٱلطِّينِ فَٱبْنِ لِي صَرْحًا.

48: سِحْرَانِ تَظَاهَرَا — سَاحِرَانِ ٱظَّاهَرَا, though some said سِحْرَانِ ٱظَّاهَرَا and some said he supported TR.

57: ثَمَرَاتُ — ثَمْرَاتُ. So ᶜĪsā ath-Thaqafī and al-Jaḥdarī. See also Ubai.

أَوَلَمْ يَكُنْ لَهُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَهُمْ حَرَمًا — أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا (though perhaps with نُمَكِّنْ for يَكُنْ).

61: أَمَنْ — أَفَمَنْ. So Ṭalḥa and Ibn Dharr.

66: فَعُمِّيَتْ — فَعَمِيَتْ. So al-Aᶜmash and others.

يَسَّاءَلُونَ — يَتَسَاءَلُونَ. So Abū 'l-Mutawakkil and Abū 'l-Jawzāᵓ.

82: لَوْ لَا مَنُّ ٱللهِ — لَوْ لَا أَنْ مَنَّ. So Ibn Dharr and Abū Ḥaṣīn.

لَانْخُسِفَ — لَخَسَفَ, but others say لَانْخَسَفَ which was read by al-Aᶜmash, and others لَتُخُسِّفَ which was given from Ubai. Others say he read لَوْ لَا نِعَمُ ٱللهِ عَلَيْنَا لَقَلَبَ بِنَا, a reading given also from Ubai.

86: تَجْعَلَنَّ — تَكُونَنَّ.

SŪRA XXIX

8/7: حَسَنًا — حُسْنًا. So read by Abū Rajāᵓ and Ibn Qais. See also Ubai.

17/16: إِنَّ ٱلَّذِينَ تَخْلُقُونَ — إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِنْ دُونِ ٱللهِ لَا يَمْلِكُونَ لَا يَمْلِكُونَ.

25/24: إِنَّمَا مَوَدَّةُ بَيْنِكُمْ — مَوَدَّةَ بَيْنِكُمْ, though some said وَتَخْلُقُونَ إِفْكًا إِنَّمَا مَوَدَّةَ. See also Ubai's reading.

34/33: إِنَّا مُرْسِلُونَ — إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِنَ ٱلسَّمَاءِ عَلَيْهَا عَذَابًا مِنَ ٱلسَّمَاءِ.

41/40: أَوْثَانًا كَمَثَلِ بَيْتِ ٱلْعَنْكَبُوتِ — أَوْلِيَاءَ كَمَثَلِ ٱلْعَنْكَبُوتِ.

45/44: إِنَّ ٱلصَّلَوٰةَ تَأْمُرُ بِٱلْمَعْرُوفِ وَتَنْهَى — إِنَّ ٱلصَّلَوٰةَ تَنْهَى.

49/48: بَلْ هِيَ — بَلْ هُوَ.

50/49: لَوْ لَا يَأْتِينَا بِآيَةٍ — لَوْ لَا أُنْزِلَ عَلَيْهِ آيَاتٌ.

55: يُقَالُ — يَقُولُ. So Ibn Abī ᶜAbla.

58: لَنُثْوِيَنَّهُمْ — لَنُبَوِّئَنَّهُمْ, supporting the reading of Ḥamza and al-Kisāᵓī.

66: فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ — وَلِيَتَمَتَّعُوا, though some said he read بِمَا آتَاهُمْ قُلْ تَمَتَّعُوا, and others that he had لَسَوْفَ. See also Ubai's reading.

SŪRA XXX

10/9: ٱلسُّوءُ — ٱلسُّوأَى.

11/10: يُبْدِئُ — يَبْدَؤُا, so read by Ṭalḥa b. Muṣarrif.

24/23: أَنْ يُرِيَكُمْ — يُرِيكُمْ.

27/26: عَلَيْهِ هَيِّنٌ — أَهْوَنُ عَلَيْهِ. See also Ubai's reading.

34/33: وَلِيَتَمَتَّعُوا — فَتَمَتَّعُوا though others say he read فَلِيَتَمَتَّعُوا.

41/40: ٱلْبُرُورِ وَٱلْبُحُورِ — ٱلْبَرِّ وَٱلْبَحْرِ, the reading of Ibn ᶜAbbās and ᶜIkrima.

49/48: عَلَيْهِمْ — عَلَيْهِمْ مِنْ قَبْلِهِ omitting مِنْ قَبْلِهِ.

54/53: ضَعْفٍ (bis) and ضَعْفًا —. He supported TR against the common ضُعْفٍ and ضُعْفًا.

58: ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ — ٱلَّذِينَ كَفَرُوا.

إِنَّمَا أَنْتُمْ — إِنْ أَنْتُمْ إِلَّا.

SŪRA XXXI

3/2: بُشْرَى — رَحْمَةً.

7/6: He omitted وَلَّى مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا. See Ubai's reading here.

وَقْرًا مُسْتَكْبِرًا — وَقْرًا.

10/9: He omitted تَرَوْنَهَا. See Ubai's reading.

وَجَعَلَ ٱلْأَرْضَ — وَأَلْقَى فِى ٱلْأَرْضِ.

15/14: إِلَيْنَا مَرْجِعُكُمْ ثُمَّ تُنَبَّأُ — ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ كُلُّ نَفْسٍ بِمَا عَمِلَتْ.

16/15: فَتَكُنْ — فَتَكِنَّ. So read by Ibn as-Samaifa[c] and Abū Nahīk.

20/19: ظَاهِرَةً وَبَاطِنَةً — مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

21/20: وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا مَا أَنْزَلَ ٱللّٰهُ — وَإِذَا قِيلَ ٱتَّبِعْ مَا أُنْزِلَ مِنْ رَبِّكَ.

25/24: بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ — قُلِ ٱلْحَمْدُ لِلّٰهِ إِنَّ ٱللّٰهَ يَجْحَدُونَ أَفَبِنِعْمَةِ ٱللّٰهِ سَمِيعٌ عَلِيمٌ.

27/26: وَٱلْبَحْرُ — وَبَحْرٌ. So also Ubai, but others say they read وَبَحْرٌ يَمُدُّهُ مِنْ بَعْدِهِ مَوَادُّهُ سَبْعَةُ أَبْحُرٍ.

يَمُدُّهُ — يُمِدُّهُ, though some say he read تَمُدُّهُ as Ibn [c]Abbās, and others say he omitted مِنْ بَعْدِهِ and others that he read وَبَحْرٌ يَمُدُّهُ سَبْعَةُ أَبْحُرٍ.

33/32: ٱتَّقُوا رَبَّكُمْ — ٱخْشَوْا رَبَّكُمْ.

34: بِأَيِّ — بِآيَةِ. So read also by Ibn Abī [c]Abla.

SŪRA XXXII

6/5: ذَلِكَ عَالِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ — ذَلِكُمُ ٱللّٰهُ ٱلَّذِي يَعْلَمُ ٱلْغَيْبَ فِي ٱلسَّمٰوٰتِ وَٱلْأَرْضِ as Ubai.

10/9: فِي ٱلْأَرْضِ — وَكُنَّا تُرَابًا فِي ٱلْأَرْضِ.

12: رَبَّنَا — يَقُولُونَ رَبَّنَا.

17: أُخْفِيَ — نُخْفِي, though some say that for تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ he read تَعْلَمَنَّ نَفْسٌ مَا يُخْفِي لَهُمْ.

قُرَّةِ — قُرَّاتِ. So read by Abū Huraira.

19: جَنَّاتُ — جَنَّةُ. So read by Ṭalḥa and Ibn Dharr.

20: كُلَّمَا — كُلَّ مَا a purely orthographic variant.

22: وَمَنْ أَظْلَمُ — وَمَنْ أَكْثَرُ دَيْنًا.

24: لَمَّا — بِمَا, though some said لِمَا like Ḥamza and al-Kisā[ʾ]ī.

25: يَوْمَ ٱلْقِيٰمَةِ — يَوْمَ ٱلْجَمْعِ.

27: يُبْصِرُونَ — تُبْصِرُونَ.

SŪRA XXXIII

1: ٱتَّقِ — تَقِ. So read by Abū Rajā[ʾ] and Ibn Dharr.

6: أُمَّهَاتُهُمْ — أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ as Ubai, though some said he read أُمَّهَاتُهُ.

وَأُولُوا ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ — ثُمَّ أُولُوا ٱلْأَرْحَامِ أَوْلَى بَعْضُهُمْ بِبَعْضٍ.

إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا — إِلَى أَوْلِيَائِكُمَا مَعْرُوفًا مِنَ ٱلْمُهَاجِرِينَ وَٱلْمُؤْمِنِينَ.

10: ٱلظُّنُونَا — ٱلظُّنُونَ, supporting the reading of Ḥamza, Ya[c]qūb and Abū [c]Amr.

19: كَٱلَّذِي — كَدَوَرَانِ ٱلَّذِي.

20: بَادُونَ — بُدَّى. So read by Ibn Ya[c]mar and Ṭalḥa.

يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ — يَحْسَبُونَ ٱلْأَحْزَابَ قَدْ ذَهَبُوا فَإِذَا وَجَدُوهُمْ لَمْ يَذْهَبُوا وَدُّوا لَوْ أَنَّهُمْ بَادُونَ.

22: زَادَهُمْ — زَادُوهُمْ (plu.) So Ibn Abī [c]Abla.

25: ٱلْقِتَالَ — ٱلْقِتَالَ بِعَلِيِّ ٱبْنِ أَبِي طَالِب. A Shī[c]a reading.

26: ظَاهَرُوهُمْ — آزَرُوهُمْ. See also Ibn Khuthaim's reading.

31: وَمَنْ يَقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا — وَمَنْ تَعْمَلْ مِنْكُمْ مِنَ ٱلصَّالِحَاتِ وَتَقْنُتْ لِلّٰهِ وَرَسُولِهِ.

33: وَقَرْنَ — وَٱقْرِرْنَ. See Ubai's reading.

لِيُذْهِبَ عَنْكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ — لِيُذْهِبَ ٱلرِّجْسَ عَنْ أَهْلِ بَيْتِ نَبِيِّهِ لِأَنَّهُمْ لَمْ يَعْبُدُوا ٱلْأَصْنَامَ. This is a Shī[c]a reading. After the word نَبِيِّهِ the scribe has added محمد صلّى الله عليه وسلّم but this is not part of the reading.

37: وَتُخْفِي — وَتُرِيدُ أَنْ تُخْفِيَ.

39: ٱللّٰهِ رِسَالَاتِ يُبَلِّغُونَ — بَلَّغُوا رِسَالَاتِ رَبِّهِمْ. See also Ubai's reading.

40: وَخَاتَمَ ٱللّٰهِ رَسُولَ لَكِنْ — لَكِنْ نَبِيًّا خَتَمَ.

50/49: ٱلَّتِي هَاجَرْنَ — وَٱللَّاتِي هَاجَرْنَ with و.

وَهَبَتْ — إِنْ وَهَبَتْ with omission of إِنْ. See also Ubai's reading.

51: وَيَرْضَيْنَ كُلُّهُنَّ بِمَا آتَيْتَهُنَّ — وَيَرْضَيْنَ بِمَا ءاتَيْتَهُنَّ كُلُّهُنَّ.

53: إِنَاءهُ — إِنَاهُ. So read also by al-Aʿmash.

56: صَلُّوا عَلَيْهِ كَمَا صَلَّى عَلَيْهِ — صَلُّوا عَلَيْهِ, though others say he read يُصَلُّونَ عَلَيًّا بِٱلنَّبِيِّ يَأَيُّهَا ٱلَّذِينَ آمَنُوا صَلُّوا عَلَيْهِمَا كَمَا صَلَّى ٱللهُ عَلَيْهِمَا, a Shīʿa reading.

66: ٱلرَّسُولَ — ٱلرَّسُولَا. See also on v. 10.

67: ٱلسَّبِيلَ — ٱلسَّبِيلَا.

إِنَّا عَصَيْنَا — إِنَّا أَطَعْنَا. See also Ubai's reading.

68: كَبِيرًا — He agrees with TR against the common reading كَثِيرًا, though some said he also read thus against TR.

مِنْ عَذَابِ ٱلنَّارِ — مِنَ ٱلْعَذَابِ.

69: فَبَرِىءَ وَٱللَّهِ — فَبَرَّأَهُ ٱللَّهُ. So read by Ubai.

عَبْدُ ٱللَّهِ — عِنْدَ ٱللَّهِ, though some said he read عَبْدًا لِلَّهِ as al-Aʿmash.

SŪRA XXXIV

1: ٱلْعَلِيمُ — ٱلْخَبِيرُ. So Muʿādh also.

3: عَلَّامِ — عَالِمِ which was read also by many of the Kūfans.

12/11: مِنْ تَحْتِ يَدَيْهِ or مِنْ بَيْنِ يَدَيْهِ — بَيْنَ يَدَيْهِ.

بِأَمْرِ رَبِّهِ — بِإِذْنِ رَبِّهِ.

14/13: مَا دَلَّهُمْ عَلَيْهِ ٱلْمَوْتَ وَهُمْ يَعْمَلُونَ لَهُ حَوْلًا — مَا دَلَّهُمْ عَلَى مَوْتِهِ.
أَكَلَتْ مِنْسَأَتَهُ فَمَكَثُوا يَدْأَبُونَ لَهُ مِنْ بَعْدِ مَوْتِهِ حَوْلًا — تَأْكُلُ مِنْسَأَتَهُ
كَامِلًا, but others say his reading was مِنْسَأَتَهُ وَهُمْ يَدْأَبُونَ لَهُ حَوْلًا,
and others note the variant مِنْ سَأَتِهِ. See also Ubai's reading.

تَبَيَّنَتِ ٱلْإِنْسُ مِنَ ٱلْجِنِّ أَنْ لَوْ كَانُوا يَعْلَمُونَ — تَبَيَّنَتِ ٱلْجِنُّ. See also Ubai's reading.

ٱلْإِنْسُ أَنَّ ٱلْجِنَّ لَوْ — ٱلْجِنُّ أَنْ لَوْ. See also Ubai's reading.

18/17: وَطَوَّلْنَا — وَقَدَّرْنَا. So Ibn Qais.

20/19: زَيَّنَ لَهُمْ إِبْلِيسُ عَمَلَهُ — صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ. So read by Ibn Qais.

22/21: دُونِهِ — دُونِ ٱللَّهِ.

23/22: أُفْرُنْقِعَ — فُزِّعَ, but others say فَزَّعَ, supporting the reading of Ibn ʿĀmir and Yaʿqūb.

37/36: ٱلْغُرْفَةِ — ٱلْغُرُفَاتِ as Ḥamza and al-Aʿmash.

44/43: بَعَثْنَا — أَرْسَلْنَا.

مِنْ نَذِيرٍ — He added وَقَالَ ٱلَّذِينَ كَذَّبُوا إِنْ هٰذَا إِلَّا حَدِيثٌ مُفْتَرًا.

45/44: وَقَدْ كَذَّبَ — وَكَذَّبَ.

مَا أَنْزَلْنَا عَلَيْهِمْ مِنْ كِتَابٍ — مَاءاتَيْنَاهُمْ.

فَٱحْذَرِ ٱلَّذِينَ كَذَّبُوا رُسُلِي — فَكَذَّبُوا رُسُلِي.

48/47: نَقْذِفُ بِٱلْحَقِّ وَهُوَ عَلَّامُ — إِنَّ رَبِّي يَقْذِفُ بِٱلْحَقِّ عَلَّامُ.

51/50: فَوْتٌ وَأَخَذَهُمْ آخِذٌ — فَوْتَ وَأُخِذُوا. So Ṭalḥa and Abū Shaikh.

54: فَعَلَ — فُعِلَ. So read by Ubai also.

SŪRA XXXV

1: جَاعِلٌ ٱلْمَلَائِكَةَ — جَاعِلِ ٱلْمَلَائِكَةِ. So read by ʿIkrima and others. See Ubai.

8/9: يَصُدُّ — يُضِلُّ.

10/11: يُصْعِدُ ٱلْكَلِمَ ٱلطَّيِّبَ — يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ though others say he read يُصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ as aḍ-Ḍaḥḥāk.

11/12: مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ — مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا
مِنْهَا زَوْجًا.

18/19: مَنْ أَزَّكَّى فَإِنَّمَا يَزَّكَّى — مَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى. So Ṭalḥa b. Muṣarrif.

27/25: مُخْتَلِفَةً — مُخْتَلِفًا. So read by Ubai and others.

37/34: يَتَذَكَّرُ — يَذَّكَّرُ. So likewise al-Aʿmash.

تَذَكَّرَ — إِذَّكَّرَ. So al-Aʿmash. See also Ubai's reading.

40/38: بَيِّنَتٍ — He supported TR against the common بَيِّنَاتٍ.

43/41: مَكْرَ ٱلسَّيِّءِ — مَكْرًا سَيِّئًا.

44/43: وَكَانُوا — كَانُوا.

قُوَّةً — قُوَّةً فَوَرَّثْنَاهُمُ ٱلْأَرْضَ.

SŪRA XXXVI

7/6: لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ — وَلَقَدْ سَبَقَ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ لَا يُؤْمِنُونَ.

8/7: فِيٓ أَعْنَـٰقِهِمْ — فِيٓ أَيْمَـٰنِهِمْ. So Ibn ʿAbbās and Ibn Khuthaim.

9/8: بَيْنِ أَيْدِيهِمْ — فِيٓ أَيْمَـٰنِهِمْ [but some say this was for فِيٓ أَعْنَاقِهِمْ in v. 8/7].

12/11: وَنَكْتُبُ — وَيُثْبِتُ.

14/13: بِثَالِثٍ — بِالثَّالِثِ.

19/18: أَئِن ذُكِّرْتُم — أَن ذُكِّرْتُمْ (?) So Ṭalḥa b. Muṣarrif.

23/22: إِنْ يُرِدْنِ ٱلرَّحْمَـٰنُ بِضُرٍّ — إِنْ يَمَسَّنِي ٱلرَّحْمَـٰنُ بِعَذَابٍ.

29/28: صَيْحَةً وَاحِدَةً — زَقْيَةً وَاحِدَةً, but some said زَقْيَةٌ وَاحِدَةٌ and others نَفْخَةً (also in vv. 49, 53).

فَإِذَا هُمْ خَـٰمِدُونَ — فَأَصْبَحُوا خَامِدِينَ.

30/29: يَـٰحَسْرَةً — يَا حَسْرَهْ. So read by al-Aʿraj, Abū Rajāʾ and others.

31/30: كَمْ — مَنْ.

35: وَمَا — وَمِمَّا.

37: ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ — فِي ٱلنَّهَارِ نَسْلَخُ مِنْهُ ٱلَّيْلَ.

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرَّ as read by Ibn ʿAbbās, ʿIkrima and others, but some say he read ذَٰلِكَ مُسْتَقَرٌّ لَهَا. See also Ubai's reading.

49: صَيْحَةً — نَفْخَةً. So in v. 53.

52: وَيْلَنَا — وَيْلَتَنَا. So Ibn Muḥaiṣin and Ibn Abī Lailā.

مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا هَـٰذَا مَا وَعَدَ ٱلرَّحْمَـٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ — مَنْ أَحْيَانَا بَعْدَ مَمَاتِنَا هَـٰذَا ٱلَّذِي وَعَدَ ٱلرَّحْمَـٰنُ وَجَاءَ بِهِ ٱلْمُرْسَلُونَ, though some said he read مَنْ أَبْعَثَنَا, and others مَنْ أَهَبَّنَا. See Ubai's reading.

55: فَـٰكِهُونَ — فَاكِهِينَ. As al-Aʿmash and Ṭalḥa, though some said فَكِهِينَ.

56: ظِلَـٰلٍ — ظُلَلٍ, supporting the reading of Ḥamza and al-Kisāʾī.

مُتَّكِـُٔونَ — مُتَّكِئِينَ.

58: سَلَـٰمٌ — سَلَامًا. So Ubai.

60: أَلَمْ أَعْهَدْ إِلَيْكُمْ — أَلَمْ آخُذْ عَلَيْكُمُ ٱلْعُهُودَ. As Ubai's reading.

62: جِبِلًّا — قُرُونًا as Ubai.

تَعْقِلُونَ — تَسْمَعُونَ. So read also by Ubai.

65: تُكَلِّمُنَا and تَشْهَدُ — لِتُكَلِّمَنَا and لِتَشْهَدَ. So Ibn Ghazwān ʿan Ṭalḥa.

70: لِيُنذِرَ — لِيُنْذَرَ.

78: وَنَسِيَ خَلْقَهُ — وَنَسِيَ مَنْ رَزَقَهُ.

83: مَلَكُوتُ — مَلَكَةُ. As read by Ṭalḥa, al-Aʿmash and others.

تُرْجَعُونَ — يُرْجَعُونَ. Given from friends of Ibn Masʿūd.

SŪRA XXXVII

1: He read with *idghām* of the final fem. plu. ت in this verse.

6: بِزِينَةٍ ٱلْكَوَاكِبِ — He supported TR against the common reading بِزِينَةِ ٱلْكَوَاكِبِ.

8: يَسَّمَّعُونَ — يَسْمَعُونَ. Supporting the reading of the Kūfans, but some said he read with TR against the alternative reading.

11: خَلَقْنَا — عَدَدْنَا.

12: عَجِبْتَ — عَجِبْتُ, supporting the reading of Ḥamza and al-Kisāʾī.

18: دَخِرُونَ — دَٰخِرُونَ.

25: لَا تَنَاصَرُونَ — لَا تَتَنَصَّرُونَ.

37/36: وَصَدَّقَ ٱلْمُرْسَلِينَ — وَصَدَقَ ٱلْمُرْسَلُونَ.

46/45: بَيْضَاءَ — صَفْرَاءَ.

51/49: إِنِّي — إِنَّهُ.

52/50: يَقُولُ — فَكَانَ يَقُولُ.

56/54: لَتُرْدِينِ — لَتُغْوِينِ.

64/62: شَجَرَةٌ تَخْرُجُ — شَجَرَةٌ نَابِتَةٌ, but others say he read شَجَرَةٌ نَابِتَةٌ.

68/66: مَرْجِعَهُمْ — مُنْقَلَبَهُمْ, though others say he read مقيلهم.

79/77: سَلَٰمٌ — سَلَامًا.

89/87: فَقَالَ — وَقَالَ لَهُمْ.

93/91: ضَرْبًا — صَفْقًا, which was the reading also of al-Ḥasan.

102/101: تَرَىٰ — تُرَىٰ, supporting the reading of Ḥamza and al-Kisāʾī.

102: يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ — يَا أَبَتِ إِنِّي أَرَى فِي ٱلْمَنَامِ أَفْعَلْ مَا أُمِرْتَ بِهِ.

103: أَسْلَمَا — سَلَّمَا. So Ibn ʿAbbās and ʿAlī.

123: إِلْيَاسَ — إِدْرِيسَ.

126: ٱللَّهَ رَبَّكُمْ — رَبُّكُمُ ٱللَّهُ.

130: إِلْ يَاسِينَ — إِدْرَاسِينَ, though some said he read إِدْرِسِينَ.

148: إِلَىٰ حِينٍ — حَتَّىٰ حِينٍ.

164: وَمَا مِنَّا إِلَّا لَهُ — وَإِنْ كُلُّنَا لَمَّا لَهُ.

169: Here he added a verse وَإِنَّا إِلَيْهِ لَرَاغِبُونَ.

171: لِعِبَادِنَا — عَلَىٰ عِبَادِنَا. Others say that here he read لِعِبَادِي.

174: حَتَّىٰ حِينٍ — عَتَّىٰ حِينٍ, also in v. 178.

177: نَزَلَ — نُزِلَ.

فَسَاءَ — فَبِئْسَ.

SŪRA XXXVIII

6/5: أَنِ ٱمْشُوا وَٱصْبِرُوا — يَمْشُونَ أَنِ ٱصْبِرُوا.

8/7: أَءُنْزِلَ — أَمْ أُنْزِلَ.

13/12: لْئَيْكَةِ — ٱلْأَيْكَةِ.

14/13: كُلٌّ إِلَّا — كُلٌّ لَمَّا, though some said كُلُّهُمْ لَمَّا and others say he read وَمَا مِنْهُمْ إِلَّا مَنْ كَذَّبَ ٱلرُّسُلَ فَحَقَّ عَلَيْهِمِ ٱلْعِقَابُ.

15/14: صَيْحَةً — نَفْخَةً, as in XXXVI, 28.

22/21: بِٱلْحَقِّ — كَمَا يَحْكُمُ رَبُّنَا بِٱلْحَقِّ.

23/22: أَخِي لَهُ — أَخِي كَانَ لَهُ.

تِسْعٌ وَتِسْعُونَ — تَسْعٌ وَتَسْعُونَ. So read also by al-Ḥasan.

وَلِيَ نَعْجَةٌ — وَلِيَ نعجة أُنْثَى.

وَعَزَّنِي — وَعَازَّنِي. So read by ʿUbaid b. ʿUmair and others.

32/31: فَقَالَ إِنِّي أَحْبَبْتُ — إِنِّي أَحْبَبْتُ omitting فقال.

حَتَّىٰ تَوَارَتْ — وَقَدْ تَوَارَتْ.

39/38: هَٰذَا عَطَاؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ — هَٰذَا فَٱمْنُنْ أَوْ أَمْسِكْ عَطَاؤُنَا.

45: ٱلْأَيْدِي — ٱلْأَيْدِ. So read by al-Aʿmash.

57: غَسَاقٌ. He supported the TR against the more common غَسَّاقٌ.

هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ — هَٰذَا فَذُوقُوهُ فَهُوَ لَكُمْ حَمِيمٌ as read by Ibn Khuthaim also.

63: سِخْرِيًّا — سُخْرِيًّا, which was the Madīnan reading.

SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ — قَالُوا مَا نَعْبُدُهُمْ. See also Ubai's reading.

3/5: كَاذِبٌ — كَذَّابٌ. See also Ubai's reading.

7/9: فَإِنَّ ٱللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ — فَٱللَّهُ غَنِيٌّ عَنْكُمْ وَٱللَّهُ يَكْرَهُ.

9/12: لَا — هَلْ.

فَضْلَ رَبِّهِ — رَحْمَةَ رَبِّهِ. See also Ubai's reading.

17/19: ٱلطَّوَاغِيتَ — ٱلطَّاغُوتَ. So read also by al-Ḥasan.

21/22: أَلَمْ تَرَوْا — أَلَمْ تَرَ.

فَجَعَلْنَاهُ — فَسَلَكَهُ.

فَأَخْرَجْنَاهُ — ثُمَّ يُخْرِجُ بِهِ.

ثُمَّ هَاجَ فَكَانَ — ثُمَّ يَهِيجُ فَتَرَاهُ.

كَانَ حُطَامًا — يَجْعَلُهُ حُطَامًا.

23/24: يُؤْمِنُونَ بِرَبِّهِمْ ثُمَّ — يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ ٱللّٰهِ then he added the verse — وَٱلَّذِينَ تَطْمَئِنُّ قُلُوبُهُمْ إِلَى ذِكْرِ ٱللَّهِ قَسَتْ قُلُوبُهُمْ عَنْ ذِكْرِ ٱللّٰهِ إِنَّ ٱللّٰهَ يُضِلُّ مَنْ يَشَاءُ.

29/30: سَالِمًا — سَلَمًا, supporting the reading of Ibn Kathīr and Abū ʿAmr.

33/34: وَٱلَّذِينَ جَاءُوا بِٱلصِّدْقِ وَصَدَّقُوا بِهِ — وَٱلَّذِى جَاءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِ, though others say that his reading was that instead of صَدَّقَ بِهِ he read والذى تصدق بِخَاتِمِهِ.

36/37: بِكَافٍ عِبَادَهُ — بِكَافٍ عبدهُ. So read by Abū's-Sawwār and Abū Rajāʾ.

أَلَيْسَ ٱللّٰهُ وَحْدَهُ — أَلَيْسَ ٱللّٰهُ.

42/43: لَمْ تَمُتْ تَتَوَفَّى — لَمْ تَمُتْ.

43/44: وَٱتَّخَذُوا — أَمِ ٱتَّخَذُوا.

شُرَكَاءَ لِيَشْفَعُوا لَهُمْ — شُفَعَاءَ.

46/47: فَٱحْكُمْ بَيْنَ عِبَادِكَ or some said حَكَمٌ بَيْنَ عِبَادِكَ — تَحْكُمُ بَيْنَ عِبَادِكَ. See Ubai.

47/48: مِنْ سُوءِ ٱلْعَذَابِ — He omitted the words from his Codex.

يَوْمَ ٱلْقِيَامَةِ لَوْ يُؤْذَنْ لَهُمْ — يَوْمَ ٱلْقِيٰمَةِ.

49/50: فَإِذَا — ثُمَّ إِذَا.

آتَانَاهُ ٱللّٰهُ — أُوتِيتُهُ.

53/54: جَمِيعًا لِمَنْ يَشَاءُ — جَمِيعًا. So Ibn ʿAbbās.

55/56: مِنْ آيَاتِنَا — مِنْ رَبِّكُمْ.

56/57: ذِكْرِ — جَنْبِ.

يَا وَيْلَتَى — يَا حَسْرَتَى.

وَأَنْتَ كُنْتَ مِنْ قَبْلُ لَمِنَ ٱلْخَاسِرِينَ — وَإِنْ كُنْتُ لَمِنَ ٱلسَّٰخِرِينَ.

59/60: جَاءَتْكُمُ ٱلرُّسُلُ بِآيَاتِى — جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنْتَ فَكَذَّبْتُمْ بِهَا وَٱسْتَكْبَرْتُمْ وَكُنْتُمْ as Ubai, but others said he read جَاءَهُ آيَاتُنَا فَكَذَّبَ بِهَا وَٱستكبرَ وَكَانَ (or some said جَاءَتْهُ).

64: قُلْ أَفَغَيْرَ — أَفَغَيْرَ omitting the قُلْ.

71: رُسُلٌ — نُذُرٌ or some said نذور (?).

يَتْلُونَ عَلَيْكُمْ — يُنْذِرُونَكُمْ.

وَيُنْذِرُونَكُمْ — يُنْذِرُونَكُمْ without the وَ.

يَوْمِكُمْ — عَذَابِ رَبِّكُمْ.

72: ٱدْخُلُوا أَبْوَابَ جَهَنَّمَ — ٱدْخُلُوا جَهَنَّمَ.

74: ٱلَّذِى صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا ٱلْأَرْضَ — ٱلَّذِى أَوْرَثَنَا ٱلْأَرْضَ وَعْدَ ٱلصِّدْقِ ٱلَّذِى وَعَدَنَا.

SŪRA XL

5: بِرَسُولِهِمْ — بِرَسُولِهَا.

6: حَقَّتْ — سبقت.

كَفَرُوا — فَسَقُوا.

8: جَنَّٰتِ — جَنَّةَ. So read also by al-Aʿmash.

15: رَفِيعُ — رَافِعُ. So Ibn ʿAbbās.

16: لَا يَخْفَى عَلَى ٱللَّهِ مِنْهُمْ شَيْءٌ — يُخْفُونَ عَلَيْهِ مِنْ شَيْءٍ.

18: وَأَنْذِرِ ٱلنَّاسَ — وَأَنْذِرْهُمْ.

18/19: مَا لِلظَّٰلِمِينَ — مَا لَهُمْ.

19/20: وَمَا تُخْفِى الصُّدُورُ — وَمَا يَخْفَى مَا فِى ٱلصُّدُورِ.

21/22: فَأَخَذَهُمُ ٱللَّهُ — وَءَاثَارًا فِى ٱلْأَرْضِ وَعَمَرُوهَا — وَأَثَارُوا فِى ٱلْأَرْضِ فَأَخَذْنَاهُمْ.

26/27: أَوْ أَنْ — وَ.

يُظْهِرَ آثَارًا فِى ٱلْأَرْضِ وَعَمَرُوا أَكْثَرَ مِمَّا — يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ عَمَرُوا فَأَخَذْنَاهُمْ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ ٱللَّهِ مِنْ وَاقٍ.

27/28: عُذْتُ — عُتُّ, i.e. with idghām of ذ and ت.

35/37: قَلْبِ كُلِّ — كُلِّ قلبٍ.

39/42: وَإِنَّ ٱلْآخِرَةَ — مَتَٰعٌ لَعِبٌ وَلَهْوٌ وَإِنَّ ٱلدَّارَ ٱلْآخِرَةَ.

44/47: فَسَتَذْكُرُونَ — فَسَتُذَكَّرُونَ (pass.). See also Ubai's reading.

58/60: قَلِيلًا مَا تَتَذَكَّرُونَ — ذَٰلِكَ ذِكْرَى لِلذَّاكِرِينَ.

65/67: فَٱدْعُوهُ — فَٱعْبُدُوهُ.

هُوَ ٱلْحَىُّ — وَهوَ ٱلْحَىُّ.

67/69: ثُمَّ لِتَكُونُوا شُيُوخًا — وَمِنْكُمْ مَنْ يَكُونُ شُيُوخًا.

71/73: وَٱلسَّلَٰسِلُ — وَٱلسَّلَاسِلَ يَسْحَبُونَ. So read by Ibn ʿAbbās and Ibn Waththāb.

82: أَشَدَّ قُوَّةً وَآثَارًا — أَشَدَّ مِنْهُمْ قُوَّةً وَأَكْثَرَ آثَارًا. See also Ubai's reading.

يَكْسِبُونَ — يَعْمَلُونَ.

SŪRA XLI

3/2: فُصِّلَتْ ءَايَٰتُهُ — فَصَّلْتُ آيَاتِهِ. So Ubai.

5/4: وَقْرٌ — وِقْرٌ. Also in v. 44.

10/9: وَقَدَّرَ — قَسَمَ.

16/15: لِنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ — وَأَذَقْنَاهُمُ ٱلْخِزْىَ.

21/20: أَنْطَقَنَا ٱللَّهُ ٱلَّذِى أَنْطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ — إِنَّمَا أَنْطَقَنَا ٱللَّهُ ٱلَّذِى أَنْطَقَكُمْ أَوَّلَ مَرَّةٍ.

22/21: ظَنَنْتُمْ — زَعَمْتُمْ. So read also by Ibn Khuthaim.

28: ٱلنَّارُ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ — ٱلنَّارُ دَارُ ٱلْخُلْدِ. So Ibn Khuthaim.

29: لِيَكُونَا — أَوْ يَكُونَا.

30: أَلَّا — لَا.

35: يُلَقَّٰهَا — يُلَاقَاهَا. So Ṭalḥa b. Muṣarrif and others.

39: أَحْيَاهَا لَمُحْىِ — أَخْرَجَ هٰذَا ٱلْمُخْرِجُ.

41: إِنَّ ٱلَّذِينَ — فَيَعْلَمُ ٱلَّذِينَ.

49: ٱلْخَيْرِ — دُعَاءٍ بِٱلْخَيْرِ.

50: إِنَّ لِى عِنْدَهُ — إِنَّ لِى without عِنْدَهُ.

فَلَنُنَبِّئَنَّ — كَيْفَ نَطُرُّ.

وَلَنُذِيقَنَّهُمْ —. He omitted the وَ here.

51: وَنَـَٔا — وَإِذَا أَنْعَمْنَا عَلَى ٱلْإِنْسَٰنِ أَعْرَضَ — وَإِنْ آتَيْنَاهُ فَضْلًا مِنَّا نَأَى.

SŪRA XLII

2/1: عسق — سق. So Ibn ʿAbbās.

5/3: يَتَفَطَّرْنَ — يَنْفَطِرْنَ. Likewise Ibn ʿAbbās and the Baṣrans.

وَيَسْتَغْفِرُونَ — وَيَسْتَغْفِرُونَهُ.

7/5: أَوْحَيْنَا إِلَيْكَ — نُوحِى إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى ٱلرُّسُلِ مِنْ قَبْلِكَ.

فَرِيقٌ فِى ٱلْجَنَّةِ — خَلَقَهُمْ فَرِيقَيْنِ فَفَرِيقٌ مِنْهُمْ فِى ٱلْجَنَّةِ.

11/9: فِيهِ — فِيهَا.

12/10: وَيَقْدِرُ — وَيَقْدِرُهَا.

14/13: أُورِثُوا — وَوَرِثُوا. So read also by Ubai, others, however, gave him as reading وَرِثُوا.

15/14: بِمَا أَنْزَلَ — بِآخِرِ ٱلَّذِى أَنْزَلَ.

لِأَعْدِلَ — لَأَعْدِلَ بَيْنَكُمْ مَا شَاءَ see also Ubai's reading.

22/21: يَشَاءُونَ — يَشْتَهُونَ.

23/22: يُبَشِّرُ — يَبْشُرُ. So Mujāhid and Ḥumaid b. Qais.

حُسْنَى — حُسْنًا. So al-Jaḥdarī.

أَجْرًا عَلَيْهِ — فَهُمْ بَعْدِهِ مِنْ وَذُرِّيَّتِهِ عَلِيٍّ مُوَالَاةِ عَلَى دُمْتُمْ مَا شَيْءٍ عَنْ
مِنْ خَلْقِ أُولَٰئِكَ ٱلَّذِينَ هَدَاهُمُ ٱللهُ وَيَزِيدُهُمْ حُبًّا. This is a Shīʿa reading.

24/23: عَلَى فِيكَ — عَلَى قَلْبِكَ.

25/24: تَفْعَلُونَ — He agreed with TR against the alternative reading يَفْعَلُونَ.

27/26: لِبَعْضِ عِبَادِهِ لَفَسَدُوا — لِعِبَادِهِ لَبَغَوْا.

30/29: قَدَّمَتْ — كَسَبَتْ.

37/35: كَثِيرَ — كَبَٰئِرَ. See Ibn Khuthaim's reading.

39/37: ٱلْبَغْىُ وَٱلْعَدْوُ وَهُمْ — ٱلْبَغْىُ هُمْ.

44/42: مِنْ دُونِهِ — مِنْ بَعْدِهِ.

51/50: حُجُبٍ — حِجَابٍ. So read by Ubai and others.

52: لَتَدْعُوا — لَتَهْدِى. So read by Ubai also.

وَمَا كُنْتَ — مَا كُنْتَ.

ٱلْإِيمَانُ مِنْ قَبْلُ — ٱلْإِيمَانُ.

SŪRA XLIII

18/17: أَوْ مَنْ لَا يُنَشَّأُ إِلَّا — أَوَمَنْ يُنَشَّؤُا.

19/18: عِبَادَ — عِبَٰدُ, though some say he read عَبَدُوا like Ibn ʿAbbās, and others give him as supporting TR. See also Ubai's reading.

أَوَ شَهِدُوا خَلْقَهُمْ — أَشَهِدُوا خَلْقَهُمْ. So Ubai, though some said it was مَا شَهِدَ خَلْقَهُمْ.

23/22: مَا أَتَى ٱلَّذِينَ مِنْ قَبْلِكَ — مَا أَرْسَلْنَا مِنْ قَبْلِكَ.

إِلَّا قَالُوا — إِلَّا قَالَ.

26/25: إِنِّى — إِنَّنِى. So al-Aʿmash.

بَرِىٌّ — بَرَآءٌ. So read likewise by al-Aʿmash.

29/28: مَتَّعْنَا — مَتَّعْتُ. So al-Aʿmash.

حَتَّى أَتَاهُمُ — حَتَّى جَآءَهُمُ.

32/31: مَعَايِشَهُمْ — مَعِيشَتَهُمْ. So al-Aʿmash, Ibn ʿAbbās and others.

سُخْرِيًّا He supported TR against the variant سِخْرِيًّا.

فِى هَٰذِهِ ٱلدُّنْيَا — فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا.

سُخْرِيًّا —. He added وَجَعَلْنَا كَثِيرًا مِنْهُمْ يَضْحَكُونَ to end a verse, and commenced a new verse with وَرَحْمَةُ رَبِّكَ.

33/32: مَعَارِيجَ — مَعَارِجَ. So read by Ṭalḥa b. Muṣarrif and others.

36/35: يُقَيِّضْ — نُقَيِّضْ involving شَيْطَانٌ. So read by Ibn ʿAbbās.

45/44: سَلِ ٱلَّذِينَ أَرْسَلْنَا إِلَيْهِمْ مِنْ قَبْلِكَ — وَسْئَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا
رُسُلَنَا but others say he read سَلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَابَ مِنْ قَبْلِكَ
or وَاسْأَلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَابَ مِنْ قَبْلُ مُؤْمِنِى أَهْلِ ٱلْكِتَابِ others
وَاسْأَلِ ٱلَّذِينَ أَرْسَلْنَا إِلَيْهِمْ رُسُلَنَا قَبْلَكَ and others وَاسْأَلِ ٱلَّذِينَ أَرْسَلْنَا
إِلَيْهِمْ قَبْلَكَ مِنْ رُسُلِنَا.

46/45: وَقَوْمِهِ — وَمَلَإِيهِ.

آتَيْنَا مُوسَى ٱلْكِتَابَ — أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَإِيهِ فَقَالَ
وَقُلْنَا ٱنْبَعِثْ إِلَى فِرْعَوْنَ وَقَوْمِهِ فَقُلْ.

50/49: عَنْهُمْ وَرَحِمْنَاهُمْ — عَنْهُمُ ٱلْعَذَابَ.

53: أَسَاوِيرُ — أَسْوِرَةٌ or some said أَسَاوِرُ. See also Ubai's reading.

56: سُلُفًا — سَلَفًا, the reading of Ḥamza and al-Kisāʾī.

58: أَمْ هَٰذَا — أَمْ هُوَ, which some gave from Ubai.

66: إِلَّا أَنْ تَأْتِيَهُمُ ٱلسَّاعَةُ — إِلَّا ٱلسَّاعَةَ أَنْ تَأْتِيَهُمْ.

71: وَتَلَذُّهُ ٱلْأَعْيُنُ — وَتَلَذُّ ٱلْأَعْيُنُ but others said مَا تَشْتَهِيهِ أَنْفُسُكُمْ وَتَلَذُّ بِهِ أَعْيُنُكُمْ.

75: فِيهَا — فِيهِ.

76: ٱلظَّالِمُونَ — ٱلظَّالِمِينَ.

77: يَا مَالِ — يَا مَالِكُ. As read by ʿAlī, though some say they read يَا مَلَكُ.

81: وُلْدٌ — وَلَدٌ.

84: إِلَٰهٌ (bis) — ٱللَّهُ, which some gave also from Ubai.

85: وَإِنَّهُ عَلِيمٌ لِلسَّاعَةِ — وَعِنْدَهُ عِلْمُ ٱلسَّاعَةِ.

88: وَقَالَ ٱلرَّسُولُ — وَقِيلِهِ.

SŪRA XLIV

13/12: وَجَاءَهُمْ رَسُولٌ كَرِيمٌ — وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ.

16/15: نَبْطُشُ — نَبْطِشُ. So read by Ṭalḥa and others.

17/16: مُبِينٌ — كَرِيمٌ.

28/27: فَعَلْنَاهَا وَمَلَّكْنَاهَا — أَوْرَثْنَاهَا.

30/29: عَذَابِ — ٱلْعَذَابِ.

41: وَلَا يَنْطِقُونَ — وَلَا هُمْ يُنْصَرُونَ.

49: ٱلضَّعِيفُ ٱللَّئِيمُ — ٱلْعَزِيزُ ٱلْحَكِيمُ.

54: وَأَمْدَدْنَاهُمْ — وَزَوَّجْنَاهُمْ.

بِعِيسٍ — بِحُورٍ.

56: طَعْمَ ٱلْمَوْتِ — ٱلْمَوْتَ.

SŪRA XLV

4/3: لَآيَاتٍ — ءَايَاتٌ. So read by Ubai also.

مَا بَثَّ ٱللَّهُ — مَا يَبُثُّ.

5/4: وَفِي إِخْتِلَافِ — وَٱخْتِلَافِ.

ءَايَاتٌ — as in v. 4/3.

9/8: عُلِّمَ — عَلِمَ. See Ubai's reading here.

هُزُوًا وَلَعِبًا — هُزُوًا.

11/10: هَٰذَا هُدًى وَبُشْرَى لِلَّذِينَ آمَنُوا — هَٰذَا هُدًى.

14/13: لِيُجْزَى — لِيَجْزِيَ.

15/14: مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا — Ibn Masʿūd is said to have read مَنْ عَمِلَ حَسَنَةً وَمَنْ أَسَاءَ فَلَهَا though perhaps the meaning is only that he read حَسَنَةً for صَالِحًا and فَلَهَا for فَعَلَيْهَا.

20/19: هَٰذَا بَيَانٌ وَمَوْعِظَةٌ وَهُدًى لِلْمُحْسِنِينَ — هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى.

23/22: أَفَرَأَيْتَكَ — أَفَرَءَيْتَ.

غَشَاوَةً — غِشْوَةً. So read also by al-Aʿmash.

24/23: نَحْيَا وَنَمُوتُ — نَمُوتُ وَنَحْيَا.

دَهْرٌ — ٱلدَّهْرُ, though some said he read دَهْرًا.

نَشْأَتُنَا هَٰذِهِ ٱلدُّنْيَا — حَيَاتُنَا ٱلدُّنْيَا.

32/31: وَإِنَّ ٱلسَّاعَةَ — وَٱلسَّاعَةُ.

وَإِذَا قِيلَ لَهُمْ — وَإِذَا قِيلَ.

33/32: He read the verse وَبَدَا لَهُمْ مِنَ ٱللَّهِ ٱلْحَقُّ وَأَتَاهُمْ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ.

34/33: He read the verse إِنَّا نَنْسَاكُمْ وَٱلنَّارُ مَأْوَاكُمْ بِمَا كُنْتُمْ تَكْسِبُونَ though perhaps finishing it with وَمَا لَكُمْ مِنْ نَاصِرِينَ.

SŪRA XLVI

4/3: أَرَأَيْتَكُمْ — أَرَءَيْتُمْ (?).

مَنْ تَدْعُونَ — مَا تَدْعُونَ.

أَثَرَةٍ — أَثْرَةٍ. See also Ubai's reading here.

5/4: مَا لَا — مَنْ لَا.

10/9: أَرَأَيْتُمْ — as in v. 4/3.

12/11: مُصَدِّقٌ لِمَا بَيْنَ يَدَيْهِ — مُصَدِّقٌ.

هَٰذَا إِمَامٌ — هَٰذَا كِتَابٌ.

15/14: حَتَّى إِذَا ٱسْتَوَى وَبَلَغَ — حَتَّى إِذَا بَلَغَ.

17/16: ٱللّٰهَ عَلَيْهِ — ٱللّٰهَ.

أَتَأْمُرَانِنِي أَنْ أَرْجِعَ عَنْ — أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ عِبَادَةِ ٱللّٰهِ ٱلْقُرُونَ. So Ubai.

20/19: أَشْغَلْتُمْ طَيِّبَاتِكُمْ وَلَذَّاتِكُمْ فِي ٱلدُّنْيَا — أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ ٱلدُّنْيَا.

21/20: بَعْدِهِ — خَلْفِهِ.

24/23: مُمْطِرُكُمْ — مُمْطِرُنَا.

قُلْ بَلْ مَا ٱسْتَعْجَلْتُمْ بِهِ هِيَ رِيحٌ — بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِ رِيحٌ though some said he read قَالَ هُودٌ بل, while others merely note his reading بَلْ مَا instead of بَلْ هُوَ مَا, and some say he read قُلْ مَا ٱسْتَعْجَلْتُمْ بِهِ هِيَ رِيحٌ.

25/24: يُسْرَى — He supported TR against the more common reading تَرَى.

28/27: آفَكَهُمْ — إِفْكُهُمْ. See also Ubai's reading.

فَلَوْ لَا — فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا مِنْ دُونِ ٱللّٰهِ قُرْبَانًا آلِهَةً نَصَرَتْهُمْ إِلَٰهَتُهُمُ ٱلَّتِي يَعْبُدُونَهَا مِنْ دُونِ ٱللّٰهِ مِنْ شَيْءٍ. So Ubai.

33/32: يَقْدِرُ — بِقَادِرٍ, supporting the reading of Yaᶜqūb, but some said he read قادرٌ.

35/34: مِنَ ٱلرُّسُلِ مِنْ قَبْلِكَ — مِنَ ٱلرُّسُلِ.

SŪRA XLVII

2: نَزَّلَ — نُزِّلَ. So read by Zaid b. ᶜAlī. See also Ubai's reading.

4/5: فَإِمَّا مَنًّا بَعْدُ —. He omitted بعدُ.

قَاتَلُوا — قُتِلُوا. So Ubai to the Madīnans.

9/10: مَا أَنْزَلَ ٱللّٰهُ مِنَ ٱلْحَقِّ — مَا أَنْزَلَ ٱللّٰهُ.

11/12: وَلِيٌّ — مَوْلَى.

14/15: أَعْمَالِهِ — عَمَلِهِ.

15/16: أَمْثَالُ — مَثَلُ, so read by ᶜAlī and Ibn ᶜAbbās. Others say he read مِثَالُ.

15/17: خَالِدِينَ فِيهَا أَبَدًا كَمَنْ — كَمَنْ.

17/19: وَأَنطاهُمْ — وَآتَاهُمْ (?) So read by al-Aᶜmash.

18/20: يَنْتَظِرُونَ — يَنْظُرُونَ, others said he read يَنْتَظِرُونَ مَجِيءَ ٱلسَّاعَةِ.

تَأْتِيَهُمْ — أَنْ تَأْتِيَهُمْ, without أَنْ.

20/22: مُحْدَثَةٌ — مُحْكَمَةٌ. Some said he placed محكمة after first سورة not second.

ٱلْمُغْشَى — ٱلْمَغْشِيِّ.

وَيَقُولُ ٱلَّذِينَ — وَإِذَا جَاءَ ٱلَّذِينَ آمَنُوا قَالُوا.

25/27: أُمْلِيَ —. He supported TR against the Baṣran أَمْلَى.

37/39: تُخْرَجُ — يُخْرِجُ. So Ibn ᶜAbbās and Yaᶜqūb.

38/40: هَأَنْتُمُ ٱلْآيَ تُدْعَوْنَ إِلَى — هَأَنْتُمْ هَٰؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ ٱللّٰهِ سَبِيلِ ٱللّٰهِ.

SŪRA XLVIII

6: وَلِيُعَذِّبَ ٱللّٰهُ — وَيُعَذِّبَ.

9: لِتُؤْمِنُوا and تُعَزِّرُوهُ and تُوَقِّرُوهُ and تُسَبِّحُوهُ — لِيُؤْمِنُوا and يُعَزِّرُوهُ and يُوَقِّرُوهُ and يُسَبِّحُوا ٱللّٰهَ, as Ibn Kathīr and Abū ᶜAmr.

10: فَسَيُؤْتِيهِ ٱللّٰهُ — فَسَيُؤْتِيهِ.

11: بِأَلْسِنَتِهِمْ — بِأَفْوَاهِهِمْ.

رَحْمَةً — نَفْعًا.

12: أَهْلِيهِمْ — أَهْلِهِمْ.

15: كَلَامَ ٱللّٰهِ — كَلِمَ ٱللّٰهِ, the reading of Ḥamza, al-Kisāʾī and al-Aᶜmash.

16: يُسْلِمُوا — يُسْلِمُونَ. So read by Ubai.

فَإِنْ تُطِيعُوا وَتُنْفِقُوا — فَإِنْ تُطِيعُوا see also Ubai's reading.

18: فَآتَاهُمُ ٱلْفَتْحَ قَرِيبًا — وَأَثَابَهُمْ فَتْحًا قَرِيبًا.

23: سُنَنَ ٱلَّذِينَ خَلَوْا — سُنَّةَ ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ.

24: مِنْ قَبْلِ أَنْ تَمْسَسْكُمْ أَيْدِيهِمْ — مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ though for تَمْسَسْكُمْ we should probably read تَمَسَّكُمْ.

25: تَزَايَلُوا — تَزَيَّلُوا. So read by Qatāda.

بِجَهَالَةٍ فَيَنَالُكُمْ — فَتُصِيبَكُمْ.

26: أَهْلَهَا وَأَحَقَّ بِهَا — أَحَقَّ بِهَا وَأَهْلَهَا. Sometimes given from Codex of al-Ḥārith b. Suwaid.

27: لَا تَخَافُوا — لَا تَخَافُونَ.

28: أَرْسَلَ عَبْدَهُ — أَرْسَلَ رَسُولَهُ see also Ubai's reading.

29: وَعَلِيٌّ مَعَهُ — وَٱلَّذِينَ مَعَهُ, a Shīʿa reading.

أَشِدَّى — أَشِدَّاءُ. See also Ubai's reading here.

آثَارِ — أَثَرِ. So read by al-Ḥasan and others.

شَطْوَهُ — شَطْأَهُ. See also Ubai's reading.

لِيَغِيظَ ٱللَّهُ بِهِمِ ٱلَّذِينَ كَفَرُوا — لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ.

SŪRA XLIX

2: بِأَصْوَاتِكُمْ — أَصْوَاتَكُمْ, but others say he read تَرْفَعُوا بِأَصْوَاتِكُمْ.

فَتَحْبَطَ — أَنْ تَحْبَطَ. So read by Zaid b. ʿAlī.

3: لِيَتَّقُوهُ وَلَهُمْ — لِلتَّقْوَى لَهُمْ.

6: فَتَثَبَّتُوا — فَتَبَيَّنُوا, which was the reading of Ḥamza and al-Kisāʾī.

7: يُطَوِّعُكُمْ — يُطِيعُكُمْ, others, however, say he read يُطَاوِعُكُمْ. See Ubai's reading.

9: ٱقْتَتَلَا — ٱقْتَتَلُوا. So read by Ubai and Zaid b. ʿAlī.

يَفِيئُوا — تَفِيءَ.

فَاءُوا فَخُذُوا بَيْنَهُمْ بِٱلْقِسْطِ — فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِٱلْعَدْلِ.

وَلَا تَتَّبِعُوا ٱلْهَوَى — وَأَقْسِطُوا.

10: إِخْوَانِكُمْ — أَخَوَيْكُمْ, though others said he read أَخَوَاتِكُمْ.

11: عَسَوْا — عَسَى. So read also by Ubai.

عَسَى (second occurrence) — عَسَيْنَ. So Ubai.

وَلَا تَسْخَرْ نِسَاءٌ — وَلَا نِسَاءٌ.

12: أَلَهُمْ يُحِبُّ — أَيُحِبُّ (?)

مَيِّتًا — مَيْتًا as was read by the Madīnans.

13: لِتَعَارَفُوا بَيْنَكُمْ وَخَيْرُكُمْ عِنْدَ ٱللَّهِ — لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ ٱللَّهِ, but others say he read لِتَتَعَرَّفُوا, as read by al-Aʿmash:

وَخِيَارُكُمْ — إِنَّ أَكْرَمَكُمْ.

17: إِسْلَامَهُمْ — أَنْ أَسْلَمُوا, though some said إِنْ أَسْلَمُوا and others gave his reading as إِذْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَهُمْ as read by Ibn Dharr.

إِذْ هَدَاكُمْ — أَنْ هَدَاكُمْ. So read also by Zaid b. ʿAlī.

لِلْإِسْلَامِ — لِلْإِيمَانِ.

SŪRA L

18/17: يُلْفَظُ — يَلْفِظُ.

19/18: سَكَرَاتُ — سَكْرَةُ.

ٱلْحَقِّ بِٱلْمَوْتِ — ٱلْمَوْتِ بِٱلْحَقِّ, which some gave from Ubai.

21/20: وَجَاءَتْهُ — وَجَاءَتْ.

23/22: عَتِيدًا — عَتِيدٌ, others say هَذَا مِمَّا أَتَيْتَ بِهِ لَدَيَّ عَتِيدٌ but some said he read هَذَا مَا أَتَيْتَ بِهِ not مِمَّا.

30/29: يُقَالُ — نَقُولُ. So read by al-Ḥasan and al-Aʿmash.

فِيَّ مَزِيدٌ — هَلْ مِنْ مَزِيدٍ. So read by Jaʿfar aṣ-Ṣādiq.

36/35: فَنَقِّبُوا — فَنَقَّبُوا, as read by Mujāhid and others. See also Ubai.

SŪRA LI

5: إِنَّمَا تُوعَدُونَ لَصَادِقٌ — إِنَّ وَعْدَ رَبِّكَ لَصَادِقٌ.

7: ٱلْحُبُكِ — ٱلْحَبَكِ. See also Ubai.

22: رِزْقُكُمْ — رَازِقُكُمْ. See also Ubai's reading here,

40: فَنَبَذْنَاهُمْ — فَنَبَذْنَاهُ.

44: ٱلصَّعِقَةُ — ٱلصَّوَاقِعُ. So read by Ubai also.

46: وَقَوْمَ — وَ فِي قَوْمِ.

56: وَٱلْإِنْسَ — وَٱلْإِنْسَ مِنَ ٱلْمُؤْمِنِينَ. So read by Ibn ᶜAbbās and Ubai.

58: إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ — إِنِّي أَنَا ٱلرَّزَّاقُ, though some said he read إِنِّي أَنَا ٱلرَّازِقُ.

59: لِلَّذِينَ ظَلَمُوا ذَنُوبًا — فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا فَإِنَّ لَكُمْ ذَنُوبًا omitting لِلَّذِينَ ظَلَمُوا.

SŪRA LII

16: إِنَّمَا تُجْزَوْنَ مَا — هَلْ تُجْزَوْنَ إِلَّا.

21: أَلَتْنَاهُمْ — لِتْنَاهُمْ. So read by Ubai, Ṭalḥa and al-Aᶜmash.

ذُرِّيَّتَهُمْ (bis) — He supported TR against the alternative plu. form.

25: عَلَى بَعْضٍ — عَلَى بَعْضِهِمْ, but others gave him as reading عَلَى بَعْضٍ فِيهَا.

43: He read here two verses — أَمْ لَهُمْ آلِهَةٌ غَيْرُ ٱللَّهِ فَلْيَأْتُوا بِآلِهَتِهِمْ إِنْ كَانُوا صَادِقِينَ سُبْحَانَ رَبِّكَ رَبِّ ٱلسَّمَاءِ وَٱلْأَرْضِ عَمَّا يَصِفُونَ.

46: لَا يُغْنِي — لَا يَدْفَعُ.

47: He read the verse — إِنَّ ٱلَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ مِنْ دُونِ ذٰلِكَ قَرِيبًا وَلٰكِنْ لَا يَعْلَمُونَ.

SŪRA LIII

11: ٱلْفُؤَادُ — ٱلْفُوَادُ. So read by al-Janāḥ al-ᶜUqailī and others.

12: أَفَتُمَارُونَهُ — أَفَتَمْرُونَهُ, which was the reading of Ḥamza and Yaᶜqūb.

15: عِنْدَهَا جَنَّةُ — عِنْدَهُمْ جَنَّاتُ. So read also by Ubai.

23: يَتَّبِعُونَ — تَتَّبِعُونَ. So read by ᶜĪsā b. ᶜUmar, Ṭalḥa and al-Aᶜmash.

26: وَكَمْ مِنْ مَلَكٍ فِي ٱلسَّمَوَاتِ — وَكَمْ فِي ٱلسَّمَوَاتِ مِنْ مَلَكٍ but others say he read وَكَمْ مِنَ ٱلْمَلَائِكَةِ فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ لَا يَعْلَمُ عِدَّتَهُنَّ إِلَّا ٱللَّهُ لَا يَنْفَعُ شَفَاعَتُهُمْ, though may be we ought to read شَفَاعَتُهُنَّ for شَفَاعَتُهُمْ.

28/29: إِنْ يَتَّبِعُونَ إِلَّا ٱلظَّنَّ — إِلَّا ٱتِّبَاعَ ٱلظَّنِّ.

33/34: أَفَرَأَيْتَ — أَفَرَأَيْتَكَ.

50/51: عَادًا — عَادَ. So Ubai and Ṭalḥa.

51/52: ثَمُودَ — He supported TR here against the alternative ثَمُودًا.

50, 51/51, 52: He and Ubai read the verse أَنَّهُ أَهْلَكَ ٱلْقُرُونَ ٱلْأُولَى وَثَمُودَ وَٱلَّذِينَ مِنْ بَعْدِهِمْ فَمَا أَبْقَى.

58: كَاشِفَةٌ — He added وَهِيَ عَلَى ٱلظَّالِمِينَ نَارٌ حَامِيَةٌ. See also Ubai.

60: وَتَضْحَكُونَ — تَضْحَكُونَ with omission of و. So Ubai and al-Ḥasan. He added a verse here — فَإِذَا جَاءَكُمْ مِنَّا ٱلرَّسُولُ تَضْحَكُونَ بِهِ وَلَا تُؤْمِنُونَ.

SŪRA LIV

2: يُعْرِضُوا — يُعْرِضُوا عَنْهَا.

7: خُشَّعًا — خَاشِعَةً. So Ubai.

10: أَنِّي مَغْلُوبٌ — أَنِّي ضَعِيفٌ مُتَقَهِّرٌ.

12: فَجَّرْنَا — فَجَرْنَا. So read by al-Mufaḍḍal and Abū Ḥaiwa. See also Ubai.

15: مُدَّكِرٍ — مُذَّكِرٍ (also in vv. 22, 32, 40, 51). So read by Qatāda. See Ubai.

20: أَعْجَازُ — عُجُزُ. So read also by Abū 'l-Mutawakkil and Abū 'l-Jawzā᾿.

تَدَعُ ٱلنَّاسَ صَرْعَى — تَنْزِعُ ٱلنَّاسَ.

31: صَيْحَةً — نَفْخَةً. As in XXXVI, 28.

45: سَتُهْزَمُ جُمُوعُهُمْ — سَيُهْزَمُ ٱلْجَمْعُ. So read by Ubai.

48: إِلَى ٱلنَّارِ — فِى ٱلنَّارِ.

SŪRA LV

7/6: وَخَفَضَ — وَوَضَعَ.

8/7: لَا — أَلَّا. Some say he read the verse — وَلَا تَطْغَوْا فِى ٱلْوَزْنِ.

9/8: ٱللِّسَانَ بِٱلْقِسْطِ — ٱلْوَزْنَ بِٱلْقِسْطِ or some said ٱلْوَزْنَ بِٱللِّسَانِ.

10/9: وَضَعْنَاهَا — وَضَعَهَا.

24: ٱلْجَوَارُ — ٱلْجَوَارِ as al-Ḥasan, but others said ٱلْجَوَارِى like Yaᶜqūb.

ٱلْمُنْشَآتُ — He supported TR against the alternative ٱلْمُنْشِآتُ.

27: ذِى — ذُو as Ubai.

29: مَنْ فَوْقَ ٱلسَّمَاءِ — مَنْ فِى ٱلسَّمَوَاتِ وَٱلْأَرْضِ.

33: أَقْطَارِهَا — أَقْطَارِ ٱلسَّمَوَاتِ وَٱلْأَرْضِ.

35: يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ — يُرْسِلُ عَلَيْكُمَا شُوَاظًا مِنْ نَارٍ — وَنُحَاسًا. So Zaid b. ᶜAlī.

43: يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ — كُنْتُمَا بِهَا تُكَذِّبَانِ تَصْلَيَانِ لَا تَمُوتَانِ فِيهَا وَلَا تَحْيَيَانِ.

44: يَطُوفُونَ — تَطُوفَانِ.

يَطُوفُونَ بَيْنَهَا —. Some gave him as reading يُطَوِّفْنَ بَيْنَهُمَا.

54: فُرُشٍ — سُرُرٍ وَفُرُشٍ, though some say he read فُرْشٍ as Ubai and Abū Ḥaiwa.

مِنْ إِسْتَبْرَقَ — مِنِ ٱسْتَبْرَقَ as Abū's-Sammāl, though some said his reading was مِنْ رَفْرَفٍ مِنِ ٱستبرق.

56: يَطْمِثْهُنَّ — يَطْمُثْهُنَّ, given from the friends of Ibn Masᶜūd.

SŪRA LVI

10: He and Ubai read here, according to some authorities, the Shīᶜa verse وَٱلسَّابِقُونَ بِٱلْإِيمَانِ بِٱلنَّبِىِّ (عليه السلام) فَهُمْ عَلِىٌّ وَذُرِّيَّتُهُ ٱلَّذِينَ ٱصْطَفَاهُمُ ٱللَّهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ ٱلْمَوَالِىَ عَلَى غَيْرِهِمْ أُولَٰئِكَ هُمُ ٱلْفَائِزُونَ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ. The عليه السلام is a scribe's addition.

15: سُرُرٍ مَوْضُونَةٍ — عَلَى سُرُرٍ مَوْضُونَةٍ.

16: نَاعِمِينَ — مُتَقَابِلِينَ.

19: يُنْزِفُونَ — He agreed with TR against the common reading يُنْزَفُونَ.

22: حُورًا عِينًا — حُورٌ عِينٌ. So read also by Ubai.

29/28: طَلْعٍ — طَلْحٍ. So read by ᶜAlī and Jaᶜfar aṣ-Ṣādiq.

34/33: فُرْشٍ — فُرُشٍ. As in LV, 54.

48: He read the verse: أَوَ أَجْدَادُنَا ٱلْأَوَّلُونَ وَآبَاؤُنَا مِنْ بَعْدِهِمْ أَجْمَعُونَ.

52: شَجَرَةٍ — شَجَرٍ.

60: حَتَمْنَا عَلَيْكُمْ — قَدَّرْنَا بَيْنَكُمْ.

65: فَظَلَلْتُمْ — فَظَلْتُمْ as al-Jaḥdarī, but some said he read فَظِلْتُمْ as Abū Ḥaiwa.

75/74: بِمَوْقِعِ — بِمَوَاقِعِ, the reading of Ḥamza and al-Ḥasan.

79/78: مَا — لَا.

ٱلْمُتَطَهِّرُونَ — ٱلْمُطَهَّرُونَ. So Abān b. Taghlib.

80, 81/79, 80: He read these verses نَزَلَ بِهِ جِبْرِيلُ عَلَى نَبِيِّهِ وَرَسُولِهِ مِنْ رَبِّ ٱلْعَالَمِينَ * أَفَبِهَذَا ٱلتَّنْزِيلِ تَجْحَدُونَ وَتَدْعُونَ ٱلْمَلَائِكَةَ though some said he read أَفَمِنْ هٰذَا خَيْرٌ تُرْزَقُونَ.

84/83: حِينَئِذٍ — حِينَ إِذٍ, a purely orthographic variant.

SŪRA LVII

4: يَنْزِلُ — يُنَزِّلُ. So ʿAlī and aḍ-Ḍaḥḥāk.

يَعْلَمُ مَا تُخْرِجُ ٱلْأَرْضُ مِنْ — يَعْلَمُ مَا يَلِجُ فِي ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا شَيْءٌ مِمَّا يَنْتَفِعُ بِهِ ٱلنَّاسُ.

10: مِنْ قَبْلِ — قَبْلَ. So read by Zaid b. ʿAlī.

11: مَنْ ذَا — مَنْذَا a purely orthographic variant.

13: ٱنْظُرُونَا — ٱنْظُرُونَا أَمْهِلُونَا أَخِّرُونَا. See also Ubai's reading here.

بَاطِنُهُ فِيهِ ٱلرَّحْمَةُ — بَاطِنُهُ ٱلرَّحْمَةُ and some said he read also مِنْ تِلْقَاءِ ظَاهِرِهِ ٱلْعَذَابُ.

16/15: أَلَمْ — أَلَمَّا as al-Ḥasan and others. See also Ubai's reading.

نَزَلَ — أَنْزَلَ.

فَطَالَ — فَطَوَّلَ. So Ubai also.

فَقَسَتْ — وَقَسَتْ.

20/19: ثُمَّ يَكُونُ مُصْفَرًّا فَتَرَاهُ ثُمَّ يَهِيجُ فَكَانَ — ثُمَّ هَاجَ فَيَكُونُ مُصْفَرًّا.

23: ءَاتَيكُمْ — أُوتِيتُمْ (pass.).

25: وَلِيَعْلَمَ — وَلِيَنْظُرَ.

26: ٱلنُّبُوَّةَ — ٱلنُّبِيَّةَ or ٱلنَّبِيَّةَ.

28: بِهِ — فِيهِ.

29: لِئَلَّا يَعْلَمَ — لِكَيْ يَعْلَمَ though others say لِكَيْلَا يَعْلَمَ and others لِيَعْلَمَ.

يَقْدِرُونَ — يَقْدِرُوا.

SŪRA LVIII

1: قَدْ سَمِعَ — قَدْ يَسْمَعُ.

تُجَادِلُكَ — Some said he read تحاورك.

2: أُمَّهَاتِهِمْ — بِأُمَّهَاتِهِمْ.

4/5: لِتُؤْمِنُوا بِٱللهِ وَرَسُولِهِ — لِيَعْلَمُوا أَنَّ ٱللهَ قَرِيبٌ إِذَا دَعَوْتُمُوهُ. See also Ubai's reading.

7/8: رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ — His complete reading here was رابعهم ولا اربعة الّا الله خامسهم ولا خمسة الّا الله سادسهم ولا اقلّ من ذلك ولا اكثر الّا الله معهم معهم اذا انتجوا though some said he ended معهم اذا أَخَذُوا فِي التناجى instead of أَيْنَ مَا كَانُوا.

بِمَا عَمِلُوا — بِمَا ٱنْتَجَوْا بِهِ.

8/9: وَيَتَنَاجَوْنَ — وَيَنْتَجُونَ, which was the reading of Ḥamza and al-Aʿmash.

بِٱلْإِثْمِ — بِٱلْكَذِبِ وَٱلْإِثْمِ.

9/10: تَتَنَاجَوْا — وَإِذَا ٱنْتَجَيْتُمْ فَلَا تَنْتَجُوا or some said إِنْ instead of إِذَا. Others say that he read فَتَنَاجَوْا بِٱلْبِرِّ وَٱلتَّقْوَى وَطَاعَةِ ٱلرَّسُولِ وَلَا تَنَاجَوْا بِٱلْإِثْمِ وَٱلْعِصْيَانِ وَعِصْيَانِ ٱلرَّسُولِ وَٱتَّقُوا ٱللهَ.

11/12: وَٱلَّذِينَ أُوتُوا — وَآتَوْا.

13/14: فَإِذْ لَمْ — فَإِنْ لَمْ, but others say that for فَإِذْ لَمْ تَفْعَلُوا he read وَلَوْ فَعَلْتُمْ كَانَ خَيْرًا لَكُمْ.

SŪRA LIX

2: لِأَوَّلِ ٱلْحَشْرِ — مِنْ دِيَارِهِمْ لِأَوَّلِ ٱلْحَشْرِ من دِيَارِهِمْ.

مَا ظَنَنْتُمْ — مَا كُنْتُمْ تَحْسَبُونَ.

أَنَّ حُصُونَهُمْ مَا نِعَتُهُمْ — أَنَّهُمْ مَا نِعَتُهُمْ حُصُونُهُمْ.

3: وَلَوْ لَا أَنْ — وَلَوْ لَا أَنْ كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَاءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا كَتَبْنَا عَلَيْهِمُ ٱلْجَلَاءَ لَعَذَّبْنَاهُمْ فِى ٱلْحَيٰوةِ ٱلدُّنْيَا.

4: يُشَاقِّ — يُشَاقِقْ. So Ṭalḥa b. Muṣarrif.

5: وَلَا تَرَكْتُمْ قَوْمًا عَلَى — أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ ٱللَّهِ أُصُولِهِ إِلَّا بِإِذْنِ ٱللَّهِ.

7: وَٱبْنِ ٱلسَّبِيلِ — وَٱبْنِ ٱلسَّبِيلِ وَٱلْمُهَاجِرِينَ فِى سَبِيلِ ٱللَّهِ.

كَيْ لَا — لِئَلَّا. So Ṭalḥa b. Muṣarrif and others.

يَكُونَ — تَكُونَ, but some said he read here a Shīʿa verse — كَيْلَا يَكُونَ مُخَالَفَةٌ مِنْ سَادَاتِكُمْ فِى مَحَبَّةِ أَهْلِ بَيْتِ نَبِيِّكُمْ وَمَا أَمَرَكُمْ بِهِ فَأَطِيعُوهُ وَٱتَّقُوا ٱللَّهَ فِى مُخَالَفَتِكُمْ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ.

8: وَأَمْوَالِهِمْ — أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَبْنَائِهِمْ خَرَجُوا مِنْ دِيَارِهِمْ وَإِخْوَانِهِمْ.

10: غِلًّا فِى قُلُوبِنَا ٱلَّذِينَ تَبَوَّؤُا ٱلْإِيمَانَ — ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَـٰنِ وَلَا تَجْعَلْ مِنْ قَبْلُ وَأَلِّفْ بَيْنَ قُلُوبِنَا وَلَا تَجْعَلْ فِيهَا غِمْرًا.

14: شَتَّى — أَشَتُّ, though others say he read أَشِتَّةٌ and شِتَاتٌ.

جَمِيعًا — أَبَدًا.

17: عَٰقِبَتَهُمَا — عَاقِبَتُهُمَا. So al-Ḥasan and others.

خَالِدَيْنِ فِيهَا وَذَٰلِكَ فِى ٱلنَّارِ — His reading here was خَالِدَانِ فِى ٱلنَّارِ وَذَٰلِكَ.

20 (second occurrence): أَصْحَابُ ٱلْجَنَّةِ — وَأَصْحَابُ ٱلْجَنَّةِ with addition of و.

21: مُتَصَدِّعًا — مُصَّدِّعًا. So read by Ṭalḥa and Abū Ḥaṣīn.

لَوْ أَنْزَلْنَا هَـٰذَا ٱلْقُرْآنَ عَلَى جَبَلٍ — لَوْ أَنَّ هَـٰذَا ٱلْقُرْآنَ أُلْقِيَ عَلَى جَبَلٍ.

SŪRA LX

3: لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَـٰدُكُمْ — He had here a peculiar Shīʿa

reading لَنْ تُغْنِيَ عَنْكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ مِنَ ٱللَّهِ شَيْئًا بَلْ وِلَايَتُكُمْ لِأَهْلِ بَيْتِ نَبِيِّكُمْ.

4: بُرَءَاؤُا — تَبَرَّأْنَا.

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا — كَفَرْنَا بِمَنْ تَعْبُدُونَ مِنْ دُونِ ٱللَّهِ قَدْ وَقَعَتْ بَيْنَنَا.

لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ — إِنِّي سَأَسْتَغْفِرُ لَكَ رَبِّي وَلَا أَمْلِكُ لَكَ.

11: شَيْءٌ — أَحَدٌ.

فَعَاقَبْتُمْ — فَعَقَّبْتُمْ, as as-Zuhrī. See also Ubai's reading here.

SŪRA LXI

6: سِحْرٌ — سَاحِرٌ, the reading of Ḥamza and al-Kisāʾī.

7: يُدْعَى — يَدَّعِي. So read by Ṭalḥa b. Muṣarrif.

10: عَذَابٍ أَلِيمٍ — عَذَابِ ٱلْأَلِيمِ. So read by Ibn Dharr.

11: تُؤْمِنُونَ .... وَتُجَٰهِدُونَ — آمِنُوا .... وَجَاهِدُوا.

12: Instead of مَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ he read وَلَكُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَأَنْتُمْ فِيهَا خَالِدُونَ.

14: كُونُوا — كُونُوا أَنْتُمْ.

أَنْصَارَ ٱللَّهِ — أَنْصَارٌ لِلَّهِ. So Ibn Dharr.

فَـَٔامَنَتْ طَّائِفَةٌ مِنْ بَنِى إِسْرَٰٓءِيلَ وَكَفَرَتْ طَّائِفَةٌ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا عَلَى عَدُوِّهِمْ — فَآمَنَتْ مَعَهُ طَائِفَةٌ مِنْ بَنِى إِسْرَٰٓءِيلَ فَأَثْبَتْنَا ٱلَّذِينَ آمَنُوا مِنْهُمْ عَلَى عَدُوِّهِمْ. See also Ubai and Ibn Khuthaim.

SŪRA LXII

5: ٱلْحِمَارِ — حِمَارٍ.

8: فَإِنَّهُ — He omitted the word from his Codex.

9: فَٱسْعَوْا — فَٱمْضُوا. See also Ubai's reading here.

11: إِلَيْهَا — إِلَيْهِمَا.

تِجَٰرَةً أَوْ لَهْوًا — لَهْوًا أَوْ تِجَارَةً.

SŪRA LXIII

1: قَالُوا نَشْهَدُ — شَهِدُوا.

6: أَسْتَغْفَرْتَ — آسْتَغْفَرْتَ. So aḍ-Ḍaḥḥāk.

لَنْ يَغْفِرَ — لَا يَغْفِرُ.

8: ٱلْعِزَّةُ — ٱلْعِزَّةُ جَمِيعًا.

10: فَأَصَّدَّقَ — فَأَتَصَدَّقَ. So read by Ubai.

وَأَكُنْ — وَأَكُونَ. So read by Ubai and many others.

SŪRA LXIV

6: بِأَنَّهُ — بِأَنَّهُمْ.

فَقَالُوا أَبَشَرٌ — فَيَكْفُرُونَ بِرُسُلِهِمْ وَيَقُولُونَ أَبَشَرٌ.

SŪRA LXV

1: لِعِدَّتِهِنَّ — لقبل طهرهن. See also Ubai's reading.

يَأْتِينَ — يَفْحُشْنَ. See also Ubai. It involves the omission of بِفَاحِشَةٍ مُبَيِّنَةٍ.

2: ذَٰلِكُمْ — ذَٰلِكَ.

4: أَجَلُهُنَّ — آجَالُهُنَّ. So read by Ṭalḥa and aḍ-Ḍaḥḥāk.

6: سَكَنتُم مِنْ وُجْدِكُمْ — سَكَنتُمْ وَأَنْفِقُوا عَلَيْهِنَّ مِنْ وُجْدِكُمْ.

أَسْكِنُوهُنَّ — أَسْكِنُوهُمْ and added فِي مَسْكَنِكُمْ وَلَا تُضَيِّقُوا عَلَيْهِنَّ لِتَضَارُّوهُنَّ.

7: قُدِرَ عَلَيْهِ رِزْقُهُ — قَدَّرَ عَلَيْهِ رِزْقَهُ. See also Ubai's reading.

11: مِثْلَهُنَّ — مِثْلُهُنَّ. So read by Zaid b. Aslam and others.

12: رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ ٱللهِ مُبَيِّنَاتٍ — نَبِيٌّ يَتْلُوا عَلَيْكُمُ ٱلْكِتَابَ ٱلَّذِي أَنْزَلْتُهُ عَلَيْهِ فِيهِ قِصَصُ ٱلْأَنْبِيَاءِ ٱلَّذِينَ أَرْسَلْتُهُمْ مِنْ قَبْلِهِ إِلَى قَوْمٍ.

SŪRA LXVI

3: عَرَّفَ بَعْضَهُ — عُرَّافَ بَعْضِهِ. So read by Ubai also.

4: صَغَتْ — زَاغَتْ. So read by ʿAlī and al-Aʿmash.

6: عَلَيْهَا مَلَٰئِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ ٱللهَ مَا أَمَرَهُمْ — عَلَيْهَا خَزَنَتُهَا مَلَائِكَةٌ لَا يَعْصُونَ ٱللهَ شَيْئًا مِمَّا أَمَرَهُمْ.

7: Between v. 7 and v. 8 he read a verse يَوْمَ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ.

8: وَٱلَّذِينَ آمَنُوا مَعَهُ — وَلَا ٱلَّذِينَ مَعَهُ.

وَٱغْفِرْ لَنَا — وَٱغْفِرْ لَنَا ذُنُوبَنَا.

9: جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ — أَلْحِقِ ٱلْكُفَّارَ بِٱلْمُنَافِقِينَ.

12: فِيهِ — فِيهَا.

SŪRA LXVII

1: بِيَدِهِ ٱلْمُلْكُ — لَهُ ٱلْمُلْكُ.

3: تَفَٰوُتٍ — تَفَوُّتٍ, the reading of Ḥamza and al-Aʿmash. See also Ubai.

4: يَنْقَلِبْ — يَتَقَلَّبْ.

8: كُلَّمَا — كُلَّ مَا, a purely orthographic variant.

9: جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِنْ شَيْءٍ — جَاءَتْكُمْ رُسُلٌ مِنْكُمْ فَكَذَّبْتُمُوهُمْ وَقُلْتُمْ لَهَا مَا نَزَّلَ ٱللَّهُ عَلَيْكُمْ مِنْ شَيْءٍ. So read also by Ubai.

27: كُنتُمْ بِهِ تَدَّعُونَ — كُنتُمْ بِهَا تَدْعُونَ. See also Ubai's reading.

SŪRA LXVIII

2: بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ — بِمَا أَنْعَمْتُ عَلَيْكَ بِجَاهِلٍ وَلَا مَجْنُونٍ.

9: فَيُدْهِنُونَ — فَيُدْهِنُوا.

14: أَنْ — إِنْ. So read by az-Zuhrī and others.

19: طَائِفٌ — طَيْفٌ. So read by an-Nakhaʿī and others.

24: أَنْ لَا يَدْخُلَنَّهَا — لَا يدخلنّها, though others say يَدْخُلَنَّهَا.

25: حَرْدٍ — حَرَدٍ. So read by ʿĪsā ath-Thaqafī and al-Jaḥdarī.

41: بِشُرَكَائِهِمْ — بِشِرْكِهِمْ, as read by Ibn Abī ʿAbla. See also Ubai.

شُرَكَاهُ — شِرْكٌ. So read by Ubai and Ibn Abī ʿAbla.

42: يُكْشَفُ — تَكْشِفُ, though others say يَكْشِفُ as Ubai, and others نَكْشِفُ.

44: لَا يَعْلَمُونَ — لَا يُبْصِرُونَ.

45: وَأُمْلِي — وَسَوْفَ أُمْلِي.

إِنَّ كَيْدِى — وكيدى.

46: مُثْقَلُونَ — مُشْفِقُونَ.

49: تَدَارَكَهُ — تَدَارَكَتْهُ. So read by Ibn ʿAbbās and Ubai.

51: لَيُزْلِقُونَكَ — لَيُزْهِقُونَكَ or لَيَزْهِقُونَكَ.

SŪRA LXIX

9: مَنْ قَبْلَهُ — مَنْ مَعَهُ, as Ubai, though some said he read مَنْ قَبَلَهُ and others مِنْ تِلْقَاءِهِ which was also given from Ubai.

12: تَعِيَهَا أُذُنٌ وَاعِيَةٌ — تَعِيَهَا أُذُنٌ عَلَى مَا أَنْزَلْنَاهُ عَلَى نَبِيِّنَا وَاعِيَة سَامِعَة. So Ibn Qais.

37: ٱلْخَاطِئُونَ — ٱلْخَاطُونَ. So Ibn ʿAbbās.

SŪRA LXX

1: سَأَلَ سَائِلٌ — سَالَ سَالٌ. So read also by Ubai.

3: ٱلْمَعَارِجِ — ٱلْمَعَارِيجِ.

4: تَعْرُجُ — يَعْرُجُ. So read by al-Kisāʾī and as-Sulamī.

17: مَنْ أَدْبَرَ وَتَوَلَّى — مَنْ كَذَّبَ وَتَوَلَّى. See Ibn Khuthaim's reading.

23: عَلَى صَلَاتِهِمْ —. He read with TR against the صَلَوَاتِهِمْ supported by al-Ḥasan.

36: فَمَالِ ٱلَّذِينَ كَفَرُوا — فَمَا لَهُمْ.

SŪRA LXXI

1: أَنْ أَنْذِرْ —. He omitted the أَنْ.

7/6: كُلَّمَا — كُلَّ مَا, a purely orthographic variant.

لِيَغْفِرَ لَهُمْ ذُنُوبَهُمْ — لِتَغْفِرَ لَهُمْ.

15/14: طِبَاقًا — طِبَاقٍ. So read by Ibn Abī ʿAbla.

23: يَغُوثَ وَيَعُوقَ — يَغُوثًا وَيَعُوقًا. So al-Aʿmash and many others.

25: مِمَّا خَطِيئَتِهِمْ — مَا مِنْ خَطِيئَاتِهِمْ, though some said خَطِيَّاتِهِمْ.

27/28: إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا — رَبَّنَا إِنَّكَ إِنْ تَذَرْهُمْ يُطْغُوا.

28/29: لِوَالِدَيَّ — لِوَلَدَيَّ. So Zaid b. ʿAlī, as-Zuhrī and others.

SŪRA LXXII

1: أُوحِيَ — وُحِيَ. So Ibn Abī ʿAbla and Ibn Dharr.

13: يَخَافُ — يَخَفْ. So read by Ibn Waththāb.

28: وَأَحَاطَ — وَأَحَطْنَا. See also Ubai's reading here.

SŪRA LXXIII

7: سَبْحًا — سَبْخًا. So Ibn Yaʿmar and others.

9: ٱلْمَشْرِقِ وَٱلْمَغْرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ. So read by Ibn ʿAbbās.

17: كَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَانَ شِيبًا — فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ.

20: وَٱلنَّهَارَ — He added here ٱلنَّهَارَ وَلَا يُقَدِّرُ دُونَهُ.

فَتَابَ عَلَيْكُمْ فَٱقْرَءُوا مَا تَيَسَّرَ مِنَ ٱلْقُرْآنِ — فَأَرَادَ أَنْ يَتُوبَ عَلَيْكُمْ وَمَا أَرَادَ أَنْ يَجْعَلَ عَلَيْكُمْ مِنَ ٱلْحَرَجِ فَٱتْلُوا مَا تَيَسَّرَ مِنَ ٱلتِّلَاوَةِ.

تَجِدُوهُ عِنْدَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا — تَجِدُوهُ هُوَ خَيْرٌ لَكُمْ عِنْدَ ٱللَّهِ وَأَعْظَمَ لِأَجْرِكُمْ.

SŪRA LXXIV

5: ٱلرُّجْزَ — ٱلرِّجْزَ, which was the other common reading.

6: تَسْتَكْثِرُ — أَنْ تَسْتَكْثِرَ. So Ubai.

33/36: إِذْ أَدْبَرَ — إِذَا أَدْبَرَ. So read by Ubai and many others.

42/43: مَا سَلَكَكُمْ — يَا أَيُّهَا ٱلْكُفَّارُ مَا أَسْلَكَكُمْ.

SŪRA LXXV

9: وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ — وَجَمَعَ بَيْنَ ٱلشَّمْسِ وَٱلْقَمَرِ.

17, 18, 19: He and Ubai read here according to some authorities a Shīʾa reading إِنَّ عَلَيْنَا جَمْعَهُ وَقَرْأً بِهِ فَإِذَا قَرَأْنَاهُ فَٱتَّبِعْ قِرَاءَتَهُ مِنَ ٱلْقِرَاءَةِ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ.

SŪRA LXXVI

3: إِمَّا (bis) — أَمَّا. So Abū 's-Sammāl, Ibn Qais and ʿĪsā ath-Thaqafī.

5: مِنْ كَأْسٍ — كَأْسًا صَفْرَاءَ.
كَافُورًا — قَافُورًا.

14: دَانِيَةً — دَانِيًا. See also Ubai's reading.

15: قَوَارِيرَا —. He supported TR here against the alternative قَوَارِيرًا.

16: قَوَارِيرَا — قَوَارِيرُ. So alʿAmash.

18: سَلْسَبِيلًا — سَلْسَبِيلْ. So Ṭalḥa and Ibn Dharr.

21: عَالِيَهُمْ — عَالِيَتُهُمْ, but others said عَالِيهِمْ and others عَالِيَتُهُنَّ.
أَسَاوِرَ — أَسَاوِيرَ. See also Ubai's reading.

30: تَشَاءُونَ — يَشَاؤُنَ. As Ibn Kathīr and Abū ʿAmr.
أَنْ يَشَاءَ — مَا يَشَاءُ.

31: وَٱلظَّالِمِينَ — وَلِلظَّالِمِينَ.

SŪRA LXXVII

8: طُمِسَتْ 9: فُرِجَتْ 10: نُسِفَتْ 12: أُجِّلَتْ — طُمِّسَتْ and فُرِّجَتْ and نُسِّفَتْ and أُجِلَتْ.

11: أُقِّتَتْ — وُقِّتَتْ, but others say وُقِتَتْ.

17: ثُمَّ نُتْبِعُهُمُ — وَسَنُتْبِعُهُمُ.

23: ٱلْقَادِرُونَ — ٱلْمُقْتَدِرُونَ. So read by Ibn ʿAbbās.

32: كَٱلْقَصْرِ — كَٱلْقُصُرِ. So Abū's-Sawwār and Ibn Qais.

33: جِمَالَتٌ — جِمَالَةٌ, a purely orthographic variant.

SŪRA LXXVIII

1: عَمَّ — عَمَّا. So read by Ubai, ʿIkrima and ʿĪsā ath-Thaqafī.
يَتَسَاءَلُونَ — تَسَّاءَلُونَ. So read by Saʿīd b. Jubair.

2: عَنِ ٱلنَّبَإِ — عَنْ هٰذَا ٱلنَّبَإِ.

14: مِنَ ٱلْمُعْصِرَاتِ — بِٱلْمُعْصِرَاتِ. So Ubai and others.

23: لَابِثِينَ — لَبِثِينَ which was the reading of Ḥamza and al-Kisāʾī.

25: غَسَّاقًا —. He supported the TR as in XXXVIII, 57.

35: يَسْمَعُونَ — يُسْمَعُونَ. See also Ubai's reading.

36: حِسَابًا — حسنا, though some said حَسَبًا.

37: رَبِّ and ٱلرَّحْمٰنِ — رَبُّ and ٱلرَّحْمٰنُ, which was the reading of Nāfiʿ.

SŪRA LXXIX

5: Between vv 5 and 6 he added a verse — ٱلْحَشْرُ هِيَ ٱلْمَأْوَى بَلْ يَسْأَلُونَكَ عَنِ ٱلسَّاعَةِ.

11: نَخِرَةً — نَاخِرَةً. So read by Ubai and many others.

17: ٱذْهَبْ — أَنِ ٱذْهَبْ.

19: وَأَهْدِيَكَ — وَإِنِّي أَهْدِيكَ.

35: يَتَذَكَّرُ — يَعْلَمُ. See also Ubai's reading.

36: بُرِّزَتْ — أُبْرِزَتْ.
يَرَى — رَأَى.

SŪRA LXXX

2: أَنْ — ءَأَنْ (with taḥqīq). See also Ubai's reading.
5: أَمَّا مَنْ — فَأَمَّا مَنْ.

SŪRA LXXXI

8: سُئِلَتْ — سَأَلَتْ, as Ubai.
9: قُتِلَتْ — قُتِلْتُ. See also Ubai's reading.
11: كُشِطَتْ — قُشِطَتْ.
24: بِضَنِينٍ — بِظَنِينٍ, as read by Ibn ʿAbbās and many others.

SŪRA LXXXIII

6: يَوْمَ — يَوْمِ. So ʿIsā ath-Thaqafī and al-Jaḥdarī. See also Ubai.
17: ثُمَّ يُقَالُ هٰذَا ٱلَّذِى كُنْتُمْ — ثُمَّ إِنَّهُ يَقُولُ لَهُمْ هٰذَا مَا كُنْتُمْ.
28: عَيْنًا — مِنْ عَيْنٍ.

Between vv 28 and 29 he added the verse — هٰذَا جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ.

SŪRA LXXXIV

7 and 8: He read here — فَأَمَّا مَنْ جَاءَ كِتَابُهُ بِيَمِينِهِ فَيُحَاسِبُهُ ٱللَّهُ حِسَابًا يَسِيرًا.
19: لَتَرْكَبُنَّ — لَتَرْكَبَنَّ as Ibn Kathīr and Ḥamza, though others said لَتَرْكَبِنَّ.
طَبَقًا عَنْ طَبَقٍ — ٱلسَّمَاءُ حَالًا بَعْدَ حَالٍ.

SŪRA LXXXV

6: إِذْ هُمْ — يَوْمَهُمْ.

SŪRA LXXXVI

17: فَمَهِّلِ — فَأَمْهِلْ.

SŪRA LXXXVII

16: بَلْ — بَلْ أَنْتُمْ. Likewise Ubai.
تُؤْثِرُونَ — يُؤْثِرُونَ. So read by al-Yazīdī.
ٱلدُّنْيَا — ٱلدُّنْيَا عَلَى ٱلْآخِرَةِ.

SŪRA LXXXVIII

4: حَامِيَةً — He supported TR against the other common reading حَمِيَة.
17: ٱلْإِبِلِ — ٱلْإِبِلّ. Given also from ʿĀisha and Ubai.
24: فَيُعَذِّبُهُ — فَإِنَّهُ يُعَذِّبُهُ.

SŪRA LXXXIX

3/2: وَٱلْوَتْرِ — وَٱلْوِتْرِ, which was the reading of Ḥamza and al-Aʿmash. See Ubai.
6/5: بِعَادٍ — بِعَادِ. So read by Ibn Yaʿmar and ʿĪsā ath-Thaqafī.
18/19: تَحَاضُّونَ — تُحَاضُونَ, though some say يُحَاضُونَ.
29: فِى عِبَادِى — فِى جَسَدِ عَبْدِى. See also Ubai's reading.
30: جَنَّتِى — فِى جَنَّتِى.

SŪRA XCII

2: تَجَلَّى — تَتَجَلَّى. So read by ʿUbaid b. ʿUmair.
3: وَمَا خَلَقَ — وَٱلَّذِى خَلَقَ, though others say مَا خَلَقَ was omitted in his Codex.
14: تَلَظَّى — تَتَلَظَّى. So read by Ṭalḥa, Yaḥyā b. Yaʿmar and others.

SŪRA XCIII

5: لَسَيُعْطِيكَ — وَلَسَوْفَ يُعْطِيكَ.

8: عَائِلًا — عَدِيمًا, though others say he read غَرِيمًا.

9: تَقْهَرْ — تَكْهَرْ. So read by an-Nakhaʿī.

SŪRA XCIV

2: وَوَضَعْنَا عَنْكَ وِزْرَكَ — وَحَلَلْنَا عَنْكَ وِقْرَكَ, but others say وَحَلَلْنَا وَحَطَطْنَا as Anas.

6: He omitted the whole verse.

SŪRA XCV

2: سِينِينَ — سِينَاء, though some said he read سَيْنَاء.

5: سَافِلِينَ — ٱلسَّافِلِينَ.

SŪRA XCVI

9: أَرَأَيْتَ — أَرَأَيْتَكَ. (So in vv. 11 and 12).

15: لَنَسْفَعًا — لَأَسْفَعًا, though some said he read لَأَسْفَعَنْ.

17: نَادِيَهُ — إِلَى نَادِيهِ.

SŪRA XCVII

4: بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ — He is said to have read here a Shīʿa reading مِنْ عِنْدِ رَبِّهِمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِكُلِّ أَمْرٍ.

SŪRA XCVIII

1: لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَابِ — لَمْ يَكُنِ ٱلْمُشْرِكُونَ وَأَهْلُ ٱلْكِتَابِ. See also Ubai's reading.

2: رَسُولٌ — رَسُولًا. So read also by Ubai.

5/4: إِلَّا لِيَعْبُدُوا — إِلَّا أَنْ يَعْبُدُوا.

دِينُ ٱلْقَيِّمَةِ — ٱلدِّينُ ٱلْقَيِّمَةُ.

SŪRA XCIX

4: تُحَدِّثُ — تُنَبِّئُ.

SŪRA C

9: بُعْثِرَ — بُحْثِرَ, but some say he read here بُحِثَ (?)

11: إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ — إِنَّهُ يَوْمَئِذٍ بِهِمْ خَبِيرٌ.

SŪRA CI

5/4: كَٱلْعِهْنِ — كَٱلصُّوفِ.

9/6: فَأُمُّهُ — فَإِمُّهُ. So read by Ṭalḥa b. Muṣarrif.

11/8: حَامِيَةٌ — He supported TR as in LXXXVIII, 4.

SŪRA CII

5: عِلْمَ ٱلْيَقِينِ — حَقَّ ٱلْيَقِينِ.

SŪRA CIII

He read — وَٱلْعَصْرِ * لَقَدْ خَلَقْنَا ٱلْإِنْسَانَ لَخُسْرٍ * وَإِنَّهُ فِيهِ إِلَى آخِرِ ٱلدَّهْرِ * إِلَّا ٱلَّذِينَ آمَنُوا وَتَوَاصَوْا بِٱلتَّقْوَى وَتَوَاصَوْا بِٱلصَّبْرِ, though others said وَٱلْعَصْرِ إِنَّ ٱلْإِنْسَانَ لَفِي خُسْرٍ * وَإِنَّهُ لَفِيهِ إِلَى آخِرِ ٱلدَّهْرِ * إِلَّا ٱلَّذِينَ آمَنُوا.

SŪRA CIV

1: لِكُلِّ هُمَزَةٍ لُمَزَةٍ — لِلْهُمَزَةِ وَٱللُّمَزَةِ.

4: ٱلْحُطَمَةِ — ٱلْحَاطِمَةِ. So Zaid b. ʿAlī and Abū Ḥaiwa.

5: ٱلْحُطَمَةُ — ٱلْحَاطِمَةُ (?). So Zaid b. ʿAli and Abū Ḥaiwa.

9: فِى عَمَدٍ — بِعَمَدٍ. So read likewise by al-Aʿmash.

SŪRA CVI

1: لِإِيلَٰفِ قُرَيْشٍ — لِيَأْلَفْ قُرَيْشٌ. So ʿIkrima.

SŪRA CVII

1: أَرَأَيْتَ — أَرَأَيْتَكَ.

ٱلَّذِينَ — بِٱلدِّينِ.

5: سَاهُونَ — لَاهُونَ.

6: ٱلَّذِينَ هُمْ يُرَاءُونَ — ٱلَّذِينَ هُمْ إِنَّمَا يُرَاءُونَ ٱلنَّاسَ.

SŪRA CIX

1: قُلْ يَا أَيُّهَا ٱلْكَٰفِرُونَ — قُلْ لِلَّذِينَ كَفَرُوا.

SŪRA CXI

1: وَتَبَّ — وَقَدْ تَبَّ. So read also by al-Aʿmash.

2: كَسَبَ — ٱكْتَسَبَ.

3: سَيَصْلَى — سيصلّى. So read also by Abū Ḥaiwa and others.

4: ٱمْرَأَتُهُ — مُرَيَّتُهُ, though some said مُرَيْئَتُهُ.

حَمَّالَةَ ٱلْحَطَبِ — حَمَالَةٌ لِلْحَطَبِ.

SŪRA CXII

1: قُلْ —. He omitted the word, as did also Ubai.

أَحَدٌ — ٱلْوَاحِدُ, so read also by al-Aʿmash.

2: ٱللَّهُ. He omitted the word.

3: لَمْ يَلِدْ وَلَمْ يُولَدْ — لَمْ يُولَدْ وَلَمْ يَلِدْ. So read by al-Aʿmash and Ruʾba.

SŪRAS CXIII and CXIV

These two Sūras were missing from his Codex.

One orthographical peculiarity of Ibn Masʿūd's Codex is noticed by several authorities, viz. that in the word شَىْءٌ the spelling in his Codex was شاى, with medial *alif*, whenever the word was in the case of *rafʿ* or *jarr*.

CODEX OF UBAI B. KA'B † 29 or 34

Ubai b. Kaᶜb was one of the Anṣār who after the Prophet's coming to Madīna served as his secretary [1]). He is said to have been the one who wrote out the treaty with the people of Jerusalem (Ibn ᶜAsākir II, 322). He was one of those who specialized in the collection of revelation material and figures among the four to whom Muḥammad is said to have advised his community to turn for Qurʾān instruction. In some respects his authority on Qurʾānic matters was even greater than that of Ibn Masᶜūd. He was known as *Sayyid al-Qurrāʾ*, the Prophet is said to have referred to him as أقرأ أمّتي and to have been commanded by Allah to hear Ubai recite to him portions of revelation, which probably means that Ubai was the repository of certain material of a legislative character which the Prophet would have him read over to him from time to time.

We have no knowledge of when his Codex was made, but we do know that before the appearance of the ᶜUthmānic standard text his Codex had already come into vogue in Syria. Ibn Abī Dāwūd, p. 155 has a story of how some Syrians made a Codex and came to Madīna to check it over with Ubai, and though at that time the standard text was in use, no one dared to dispute the peculiar readings that were derived from Ubai. He seems to have had an important part in the actual work of producing the canonical text for ᶜUthmān at Madīna. His name appears in these stories in various connections but the whole account is too confused to enable us to understand precisely what his relation to the standard text was [2]).

1) Sources for his life are — Nawawī, 140, 141; Ibn al-Jazarī, *Tabaqāt*, No. 131; Ibn Saᶜd III, ii, 59—62; *Usd al-Ghāba* I, 49, 50; Ibn Ḥajar *Iṣāba* I, 30—32; *Tahdhīb at-Tahdhīb* I, 187, 188.

2) One story going back to Abū' l-ᶜĀliya († 90) is that in the Caliphate of Abū Bakr an attempt was made to produce a Codex, scribes writing to Ubai's dictation. This is usually told in connection with Abū Bakr's so-called recension (Ibn Abī Dāwūd, p. 9), but it might quite well describe the origin of Ubai's own Codex (see Ibn Abī Dāwūd, p. 30).

His Codex is definitely stated to have been among those destroyed by ᶜUthmān. Its Sūra order was reported to have differed from that of ᶜUthmān's, and as in the case of Ibn Masᶜūd's Codex, we have two lists of his Sūra order. According to the *Fihrist*, p. 27 his order was —

1, 2, 4, 3, 6, 7, 5, 10, 8, 9, 11, 19, 26, 22, 12, 18, 16, 33, 17, 39, 45, 20, 21, 24, 23, 40, 13, 28, 27, 37, 34, 38, 36, 15, 42, 30, 43, 41, 14, 35, 48, 47, 57, 58, 25, 32, 71, 46, 50, 55, 56, 72, 53, 68, 69, 59, 60, 77, 78, 76, 75, 81, 79, 80, 83, 84, 95, 96, 49, 63, 62, 65, 89, 67, 92, 82, 91, 85, 86, 87, 88, 64, 98, 61, 93, 94, 101, 102, al-Khalᶜ, al-Ḥafd, 104, 99, 100, 105, 107, 108, 97, 109, 110, 111, 106, 112, 113, 114.

In this list are missing Sūras 29, 31, 44, 51, 66, 70, 73, 74, 90, 103, but we have two extra Sūras al-Khalᶜ and al-Ḥafd. As, however, we actually know of variants from him in all of these save 103, the probability is that the material of them formed part of his Codex.

The other list is in the *Itqān* 150, 151, which gives the order —

1, 2, 4, 3, 6, 7, 5, 10, 8, 9, 11, 19 26, 22, 12, 15, 16, 33, 17, 39, 20, 21, 24, 23, 34, 29, 40, 13, 28, 27, 37, 38, 36, 15, 42, 30, 57, 48, 47, 41, 46, 50, 55, 56, 72, 53, 70, 73, 74, 44, 31, 45, 52, 51, 68, 69, 59, 60, 77, 78, 75, 81, 65, 79, 64, 80, 83, 84, 95, 96, 49, 63, 62, 66, 89, 90, 92, 82, 91, 86, 87, 88, 61, 98, 93, 94, 101, 102, 103, 104, 99, 100, 105, 106, 107, 108, 97, 109, 110, 111, 112, 113, 114.

From this are missing Sūras 18, 25, 32, 35, 43, 54, 58, 67, 71, 76, 85, but all these save 54 are to be found in the list of the *Fihrist*, and we know of variants from 54. It is evident that we cannot place any reliance on the lists, which as in the case of the lists for Ibn Masᶜūd's Codex, must be regarded as later formations not based on the original Codex.

His Codex seems not to have been the source of any secondary Codices, though it would seem to have been copied, and if we are to believe the *Fihrist*, a copy of it was still extant in the time of Ibn Shādhān, i.e. in the middle of the third Islamic century. There is also a story of how Ibn ᶜAbbās presented a man with a Codex written according to the *qirāʾa* of Ubai (*Durr* IV, 170).

There are some tales about the survival of Ubai's Codex, but it is clear that it perished early, for there is the account in Ibn Abī Dāwūd, p. 25 of how some people from ᶜIrāq came to Ubai's son

Muḥammad and asked to consult his father's Codex, but Muḥammad had to tell them that was impossible as the Codex had been seized (قبض) by ͨUthmān. Bergsträsser was inclined to think the readings from Ubai's Codex less significant than those of Ibn Masͨūd, but the truth seems to be that his Codex, not having the support of a great Metropolitan centre like Kūfa, left permanent record of less of its peculiar readings than is the case of the Codex of Ibn Masͨūd.

It is remarkable how often his variants agree with those of Ibn Masͨūd against the ͨUthmanic Codex. One suspects that sometimes there has been a confusion in the tradition, and that readings of the one have been attributed to the other. This is certainly so when we find a single source attributing to Ubai a reading that is known as a peculiarity of Ibn Masͨūd, and it is curious that al-Marandi's *Qurrat ʿAin al-Qurrā'*, which is our richest source for Ubai's readings, attributes to him a great many readings, which are found elsewhere recorded only for Ibn Masͨūd.

In the MS of Ibn Abī Dāwūd only four readings from Ubai's Codex are listed, but as he is quoted in the Commentaries for so large a number one suspects that some leaves were missing in this place in the original from which the Ẓāhiriya MS was copied.

SŪRA I

4/3: مَالِكِ — He agreed with TR against the alternative reading مَلِكِ, which some, however, gave as his reading. Others said he read مَلِيكُ like Abū Huraira and Abū Rajā'; others said he read مَلِيكِ as Ibn Qais and others.

5/4: إِيَّاكَ — إِيَاكَ (i. e. with *takhfīf*), and preceded by أَللّٰهُمَّ.

6/5: إِهْدِنَا — إِهْدِنَا ثَبِّتْنَا. So read by ͨAlī; but others said he read دَلَّنَا يَدُكَ اَهْدِنَا. See Ibn Masͨūd's reading.

ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ — صِرَاطِ ٱلْمُسْتَقِيمِ. So read by Ibn ͨUmar and Jaͨfar aṣ-Ṣādiq.

7/6: ٱلَّذِينَ — ٱلَذِينَ (without *tashdīd*). So read by Ibn as-Samaifaͨ.

7: وَلَا — غَيْرَ or غَيْرِ. So ͨUmar, ͨAlī, and Ibn az-Zubair.

SŪRA II

2/1: ذَٰلِكَ — ذَاكَ. So read by ash-Shaͨbī.

6/5: ءَأَنْذَرْتَهُمْ — أَنْذَرْتَهُمْ. So read by Ibn Muḥaiṣin and az-Zuhrī.

14/13: إِلَىٰ شَيَٰطِينِهِمْ — بِشَيَاطِينِهِمْ. So Ibn Masͨūd, and ash-Shaͨbī.

16/15: تِجَٰرَتُهُمْ — تِجَارَاتُهُمْ so Ibn Abī ͨAbla.

18/17: صُمٌّ بُكْمٌ عُمْيٌ — صُمًّا بُكْمًا عُمْيًا, as Ibn Masͨūd and Zaid b. ͨAlī.

19/18: حَذَرَ — حِذَارَ. So read by Abū's-Sammāl.

20/19: يَخْطَفُ — يَتَخَطَّفُ.

مَشَوْا فِيهِ — مَشَوْا فِيهِ مَرُّوا فِيهِ سَعَوْا فِيهِ, though some said he read as Ibn Masͨūd.



21/19: لَعَلَّكُمْ تَتَّقُونَ — لَعَلَّكُمْ تَذَكَّرُونَ.

22/20: فِرَاشًا — بِسَاطًا. Given also from Yazīd ash-Shāmī.

24/22: أُعِدَّتْ — أَعَدَّهَا ٱللّٰهُ. So Ibn Abī ᶜAbla.

26/24: He read ٱلْفَاسِقُونَ يُضَلُّ بِهِ كَثِيرٌ وَيُهْدَى بِهِ كَثِيرٌ وَمَا يُضَلُّ بِهِ إِلَّا.

So Zaid b. ᶜAlī and Ibn Masᶜūd.

31/29: عَرَضَهُمْ — عَرَضَهَا. See also Ibn Masᶜūd's reading.

32/30: عَلَّمْتَنَا — أَعْلَمْتَنَا. So Ibn Masᶜūd.

36/34: فَأَخْرَجَهُمَا ... فَأَزَلَّهُمَا — فَأَخْرَجَهُمْ ... فَأَزَلَّهُمْ, which involves the reading of كَانُوا for كَانَا also.

41/38: وَلَا تَشْتَرُوا — وَتَشْتَرُوا.

48/45: يُقْبَلُ — تُقْبَلُ. So read by Ibn Kathīr and Abū ᶜAmr.

49/46: يُذَبِّحُونَ — يَذْبَحُونَ. So read by az-Zuhrī.

61/58: أَتَسْتَبْدِلُونَ — أَتُبْدِلُونَ or أَتُبَدِّلُونَ.

مِصْرًا — مِصْرَ, the reading of al-Aᶜmash and al-Ḥasan and some Codices, but others said he read ٱهْبِطُوا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَٱسْكُنُوا مِصْرَ.

63/60: وَٱذْكُرُوا — وَٱذَّكِرُوا (for واذتكروا).

70/65: ٱلْبَقَرَ — ٱلْبَاقِرَ. So Ibn Masᶜūd, ᶜIkrima and Ibn Yaᶜmar.

تَشَابَهَ — تَشَابَهَتْ, though some said تَشَابَهُ as Zaid b. ᶜAlī, and others تَشَّابَهَتْ (?), or يَتَشَابَهُ.

74/69: قَسَتْ — قَسَا. So Ibn Masᶜūd and Zaid b. ᶜAlī.

مِنْهُ ٱلْمَاءُ — مِنْهَا ٱلْمَاءُ. So read also by aḍ-Ḍaḥḥāk.

يَتَفَجَّرُ — يَتَفَاجَرُ.

83/77: لَا تَعْبُدُونَ — لَا تَعْبُدُوا or لَا يَعْبُدُوا as Ibn Masᶜūd.

حُسْنًا — حُسْنَى. As read by al-Ḥasan and al-Akhfash.

85/79: تَظَاهَرُونَ — تَظَّهَّرُونَ. So read by Mujāhid and others.

89/83: مُصَدِّقٌ — مُصَدِّقًا. So read by Ibn Abī ᶜAbla.

91/85: بِمَا أُنْزِلَ — بِمَا أَنْزَلَ ٱللّٰهُ. So Anas and ᶜAbbās b. al-Faḍl.

96/90: حَيَوٰةٍ — ٱلْحَيَوٰةِ.

97/91: لِجِبْرِيلَ — He supported TR against the numerous variant readings.

98/92: مِيكَٰلَ — Here again he supported TR.

102/96: أُنْزِلَ — يُتْلَى.

يُعَلِّمُ هَارُوتُ وَمَارُوتُ — يُعَلِّمَانِ.

104/98: رَاعِنَا — رَاعُونَا, as read by Ibn Masᶜūd.

ٱنْظُرْنَا — أَنْظِرْنَا (i. e. with *hamzat al-qaṭᶜ*).

105/99: يَوَدُّ — وَدَّ. So read by Ibn Abī ᶜAbla.

106/100: نُنْسِهَا — نَنْسَأْهَا, as Abū ᶜAmr, Ibn Kathīr, Ibn Muḥaiṣin and al-Yazīdī. But some said he read نُنْسِكَ, and others that he read وَنَنْسَأْهَا as ᶜAlī with وَ instead of أَوْ.

111/105: هُودًا — يَهُودِيًّا (i. e. sing).

نَصَارَى — نَصْرَانِيًّا.

114/108: خَائِفِينَ — خُيَّفًا, as Ibn Masᶜūd.

115/109: تُوَلُّوا — تَوَلَّوْا, as read also by al-Ḥasan.

118/112: تَأْتِينَا ءَايَةٌ — نَرَى ءَايَةً.

119/113: وَلَا تُسْأَلُ — وَمَا تُسْأَلُ others gave him as reading لَا تَسْأَلُ.

124/118: عَهْدِي ٱلظَّالِمِينَ — عَهْدِ ٱلظَّالِمُونَ.

126/120: فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ — فَنُمَتِّعُهُ قَلِيلًا ثُمَّ نَضْطَرُّهُ.

127/121: رَبَّنَا — وَيَقُولَانِ رَبَّنَا, as Ibn Masᶜūd.

129/123: وَٱبْعَثْ فِيهِمْ — وَٱبْعَثْ فِيهِمْ فِي آخِرِهِمْ but some said وَٱبْعَثْ فِي آخِرِهِمْ.

132/126: يَعْقُوبُ أَنْ – يَعْقُوبُ, as Ibn Masʿūd and aḍ-Ḍaḥḥāk; i. e.
أَنْ يَا بَنِيَّ.
فَوَصَّى – وَوَصَّى.

133/127: ءَابَائِكَ – He omitted the word.

137/131: بِالَّذِي – بِمِثْلِ مَا.

143/137: عَلَى ٱلنَّاسِ يَوْمَ ٱلْقِيَامَةِ – عَلَى ٱلنَّاسِ.

144/139: تِلْقَاءَهُ – شَطْرَهُ, as read by Ibn Abī ʿAbla. See reading of Ibn Masʿūd.

148/143: وَلِكُلٍّ قِبْلَةٌ – وَلِكُلٍّ وِجْهَةٌ.

149/144: يَعْمَلُونَ – تَعْمَلُونَ. So read by Zaid b. ʿAlī and Abū ʿAmr.

158/153: أَنْ لَا – أَنْ, as Ibn Masʿūd, Anas, ʿAlī and Ibn ʿAbbās.
يَطُوفَ – يَطَّوَّفَ, as ʿĪsā ath-Thaqafī.

171/166: صُمًّا بُكْمًا عُمْيًا – صُمٌّ بُكْمٌ عُمْيٌ as Ibn Masʿūd and Zaid b. ʿAlī.

177/172: بِأَنْ – أَنْ, as the reading of Ibn Masʿūd.
حُبِّهِ ٱلْوَالِدِينَ وَٱلْأَقْرَبِينَ وَٱلْيَتَامَى – حُبِّهِ ذَوِي ٱلْقُرْبَى ... بِعَهْدِهِمْ
وَٱلْمَسَاكِينَ وَٱبْنَ ٱلسَّبِيلِ وَفِي ٱلرِّقَابِ وَٱلْمُوفِينَ بِعُهُودِهِمْ.

178/173: فَٱتِّبَاعًا – فَٱتِّبَاعٌ. So read also by Ibn Abī ʿAbla.

179/175: ٱلْقَصَصِ – ٱلْقِصَاصِ. So read by Abūʾl-Jawzāʾ.

184/180: أَيَّامٍ أُخَرَ مُتَتَابِعَاتٍ – أَيَّامٍ أُخَرَ.
وَٱلصِّيَامُ – وَأَنْ تَصُومُوا, though some said he read وَٱلصَّوْمُ and others said خَيْرًا فَهُوَ شَرٌّ لَهُ وَٱلصِّيَامُ خَيْرٌ لَكُمْ.

185/181: يُرِيدُ ٱلْيُسْرَى – يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ.

188/184: وَلَا تُدْلُوا – وَتُدْلُوا.

189/185: وَلَكِنْ ٱدْخُلُوهَا طَائِعِينَ – وَلَكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَى.

196/192: أَيَّامٍ مُتَتَابِعَاتٍ – أَيَّامٍ, as in v. 184/180.

204/200: وَيَسْتَشْهِدُ ٱللَّهَ – وَيُشْهِدُ ٱللَّهَ, as Ibn Masʿūd.

205/201: وَلِيُهْلِكَ – يُهْلِكَ.

210/206: ظِلَالٍ – ظُلَلٍ. So read by Ibn Masʿūd, Qatāda and aḍ-Ḍaḥḥāk, but some say he read أَنْ يَأْتِيَهُمُ ٱللَّهُ وَٱلْمَلَائِكَةُ فِي ظُلَلٍ مِنَ ٱلْغَمَامِ.
قَضَاءُ ٱلْأَمْرِ – قُضِيَ ٱلْأَمْرُ. So also Ibn Masʿūd.
تُصَارُ ٱلْأُمُورُ – تُرْجَعُ ٱلْأُمُورُ and so at each occurrence of this phrase in the Qurʾān.

212/208: زَيَّنَ .... ٱلْحَيَوٰةَ – زُيِّنَ .... ٱلْحَيَوٰةُ. See Ibn Masʿūd's reading here.

213/209: كَانَ ٱلْبَشَرُ أُمَّةً وَاحِدَةً فَٱخْتَلَفُوا – كَانَ ٱلنَّاسُ أُمَّةً وَاحِدَةً. See Ib nMasʿūd.
ٱخْتَلَفُوا مِنَ ٱلْحَقِّ فِيهِ بِإِذْنِهِ لِيَكُونُوا – ٱخْتَلَفُوا فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِ
شُهَدَاءَ عَلَى ٱلنَّاسِ يَوْمَ ٱلْقِيَامَةِ.

219/216: أَقْرَبُ – أَكْبَرُ. Note also Ibn Musʿūd's reading here.

222: يَتَطَهَّرْنَ – يَطْهُرْنَ. So Ibn Masʿūd.

226: يُقْسِمُونَ – يُؤْلُونَ, as was read by Ibn ʿAbbās. See also Ibn Masʿūd.
فَاءُوا فِيهِنَّ – فَاءُو, though some say he read فَاءُوا فِيهَا.

227: ٱلسَّرَاحَ – ٱلطَّلَاقَ, as read also by Ibn ʿAbbās.

228: بِرِدَّتِهِنَّ or بِرَدَّتِهِنَّ – بِرَدِّهِنَّ.
لِلرَّجُلِ – لِلرِّجَالِ. (*Muqniʿ* 72) an orthographic variant.

229: يَظُنَّا – يَخَافَا. Note also Ibn Masʿūd's reading.
ظَنَّا – خِفْتُمْ (?).

233: لَا تُضَارِرْ – لَا تُضَارَّ, like Ibn ʿAbbās, ʿIkrima and aḍ-Ḍaḥḥāk, but others said تُضَارَرْ, like the reading of al-Ḥasan.
يُكَمِّلَ ٱلرَّضَاعَةَ – يُتِمَّ ٱلرَّضَاعَةَ as Ibn ʿAbbās.

238/239: ٱلْوُسْطَى — ٱلْوُسْطَى وَصَلَوٰةِ ٱلْعَصْرِ, as it was in the Codex of Ḥafṣa.

240/241: وَصِيَّةً لِأَزْوَاجِهِمْ — مَتَاعٌ لِأَزْوَاجِهِمْ (or فَمَتَاعٌ). See also Ibn Masʿūd's reading. Others said that for يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا he read يُتَوَفَّوْنَ مِنكُمْ كُتِبَ عَلَيْكُمُ ٱلْوَصِيَّةُ لِأَزْوَاجِهِمْ مَتَاعًا.

241/242: لِلْمُطَلَّقَٰتِ — لِلْمُطَلَّقَةِ. See also Ibn Masʿūd.

246/247: إِلَّا قَلِيلًا مِنْهُمْ — إِلَّا أَنْ يَكُونَ قَلِيلٌ مِنْهُمْ.

248/249: ٱلتَّابُوتُ — ٱلتَّابُوهُ. This was the reading of Zaid b. Thābit.

249/250: قَلِيلًا — قَلِيلٌ. So al-Aʿmash, and Ibn Masʿūd.

وَكَأَيِّنْ — كَمْ.

254/255: لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ — لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ which was the reading of Ibn Kathīr and Abū ʿAmr.

255/256: مَنْ ذَا ٱلَّذِى — عَالِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ مَنْ ذَا ٱلَّذِى.

257/259: ٱلطَّٰغُوتُ — ٱلطَّوَاغِيتُ as Ibn Masʿūd and al-Ḥasan.

يُخْرِجُونَهُمْ — يُخْرِجُهُمْ.

259/261: يَتَسَنَّهْ — يَسَّنَّهْ. See Ibn Masʿūd's reading here.

نُنْشِزُهَا — نُنْشِرُهَا, like the Madīnan reading, but others say he read نُنْشِيهَا.

قَالَ أَعْلَمُ — قِيلَ أَعْلَمْ, as Ibn Masʿūd and al-Aʿmash or some said قِيلَ إِعْلَمْ.

مِائَةَ عَامٍ (second occurrence) — مِائَةَ سَنَةٍ.

نَكْسُوهَا — أَكْسُوهَا. So read also by Zaid b. ʿAlī.

265/267: بِرَبْوَةٍ — بِرَبَاوَةٍ as Abū Razīn. Similarly in XXIII, 50/52.

267/269: تَيَمَّمُوا — تُيَمِّمُوا. So Ibn ʿAbbās and az-Zuhrī, others said تُأَمِّمُوا, as Ibn Masʿūd.

267/270: تُغْمِضُوا — تُغَمِّضُوا. So az-Zuhrī. See also Ibn Masʿūd.

271/273: يُكَفِّرُ — نُكَفِّرْ which was the reading of Ibn Kathīr and Abū ʿAmr.

275/276: جَاءَهُ — جَاءَتْهُ which was the reading of Al-Ḥasan.

278: بَقِيَ — بَقَى. So read also by al-Ḥasan. Others said بَقِى.

279: فَأْذَنُوا — فَأَيْقِنُوا as read by Ibn Masʿūd and al-Ḥasan.

280: ذُو — ذَا. So read also in the Codices of ʿUthmān and Ibn Masʿūd.

عُسْرَةٍ — وإن كان مُعْسِرًا. So read by al-Aʿmash.

تَصَدَّقُوا — تَصْدُقُوا, which was the reading of Qatāda.

281: تُرْجَعُونَ — تَصِيرُونَ, though some said تُرَدُّونَ like Ibn Masʿūd.

282: ٱمْرَأَتَانِ — ٱمْرَأَتَيْنِ. So read by Abū'l-ʿĀliya.

أَنْ تَضِلَّ — فَإِنْ تَضِلَّ as also Zaid b. ʿAlī.

فَتُذَكِّرَ إِحْدَاهُمَا ٱلْأُخْرَى — فَتُذْكِرَ ٱلْأُخْرَى.

يُضَارَّ — يُضَارَرْ as Ibn Masʿūd and Ibn ʿAbbās.

283: كَاتِبًا — كِتَابًا, as read by Ibn ʿAbbās and Mujāhid.

ٱؤْتُمِنَ — أُومِنَ, though some said إِيتُمِنَ.

فَرِهَانٌ — فَرُهُنٌ, which was so read by many ancient authorities.

285: نُفَرِّقُ — يُفَرِّقُونَ as Ibn Masʿūd.

286: تَحْمِلْ — تَحْمِلْ though some said تُحَمِّلْ عَلَيْنَا آصَارًا.

SŪRA III

2/1: ٱلْقَيُّومُ — ٱلْقَيَّامُ, as Ibn Masʿūd.

7/5: وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا ٱللَّهُ وَٱلرَّاسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ — وَمَا لَهُمْ بِهِ

مِنْ عِلْمٍ وَإِنْ تَأْوِيلُهُ إِلَّا عِنْدَ ٱللَّهِ يَقُولُ ٱلرَّاسِخُونَ. See also Ibn Masʿūd's reading, and Ibn ʿAbbās.

10/8: أُولَٰئِكَ هُمْ وَقُودُ ٱلنَّارِ — أُولَٰئِكَ وَقُودُهَا ٱلنَّارُ.

13/11: فِئَةٌ — فِئَةٍ, as az-Zuhrī, which necessitates كَافِرَةٍ.

14/12: زُيِّنَ — زَيَّنَ which involves حُبَّ. So read also by Mujāhid.

18/16: شَهِدَ ٱللَّهُ — شُهَدَاءُ ٱللَّهِ, as Ibn Masʿūd and others.

قَائِمًا — ٱلْقَائِمُ. So read by Ibn Masʿūd and others.

19/17: ٱلْإِسْلَامُ — لَلْإِسْلَامُ. Note also the reading of Ibn Masʿūd.

21/20: وَيَقْتُلُونَ ٱلنَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ — وَيُقَاتِلُونَ ٱلنَّبِيِّينَ وَٱلَّذِينَ. See Ibn Masʿūd's reading. Others say he read وَيُقَاتِلُونَ ٱلَّذِينَ as read Abū'l-Mutawakkil, but some say he read وَقَاتَلُوا and some Codices based on his read وَقَتَلُوا.

37/32: وَكَفَّلَهَا — وَأَكْفَلَهَا.

43/38: وَٱرْكَعِي مَعَ ٱلرَّاكِعِينَ — وَٱرْكَعِي شُكْرًا لِلَّهِ مَعَ ٱلرَّاكِعِينَ.

57/50: فَيُوَفِّيهِمْ — فَأُوَفِّيهِمْ. So Ibn Masʿūd and Zaid b. ʿAlī.

73/66: أَنْ يُؤْتَىٰ — وَأَنْ يُؤْتَىٰ.

75/68: تَأْمَنْهُ (bis) — تِيمَنْهُ. See also Ibn Masʿūd's reading.

81/75: ٱلنَّبِيِّينَ — ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ. See also Ibn Masʿūd and Mujāhid.

91/85: وَلَوْ — لَوْ. So read by Ibn Masʿūd and Ibn Abī ʿAbla.

92/86: لَنْ تَنَالُوا ٱلْبِرَّ — يَا أَيُّهَا ٱلنَّاسُ لَنْ تَنَالَ ٱلْبِرَّ.

مِمَّا — بَعْضَ مَا as Ibn Masʿūd.

97/91: ءَايَٰتٌ بَيِّنَٰتٌ — آيَةٌ بَيِّنَةٌ. So Ibn ʿAbbās, Mujāhid and Abū Jaʿfar.

109/105: تُرْجَعُ — تَصَارُ. So also in XXII, 76/75 and XXXV, 4.

111/107: يُنْصَرُونَ — يُنْصَرُوا. So Ibn Masʿūd and Zaid b. ʿAlī.

120/116: يَضُرُّكُمْ — يَضُرْكُمْ.

123/119: وَأَنْتُمْ أَذِلَّةٌ — وَأَنْتُمْ ضُعَفَاءُ.

128/123: يَتُوبَ and يُعَذِّبَهُمْ — يَتُوبُ and يُعَذِّبُهُمْ though some said he read وَإِنْ يَتُبْ عَلَيْهِمْ أَوْ يُعَذِّبْهُمْ.

133/127: وَسَارِعُوا — وَسَابِقُوا. So Ibn Masʿūd.

144/138: إِلَّا رَسُولٌ — إِلَّا رَسُولٌ صَلَّى ٱللَّهُ عَلَيْهِ.

146/140: قَاتَلَ — قُتِلَ, so Ibn ʿAbbās. See also Ibn Masʿūd's reading.

153/147: تُصْعِدُونَ — تَصْعَدُونَ فِي ٱلْوَادِي.

169/163: قُتِلُوا — قَاتَلُوا. So read also by Ibn Masʿūd.

171/165: ٱلْمُؤْمِنِينَ — ٱلْمُحْسِنِينَ.

175/169: يُخَوِّفُ أَوْلِيَاءَهُ — يُخَوِّفُكُمْ بِأَوْلِيَائِهِ, as read by an-Nakhaʿī. See also Ibn Masʿūd.

180/176: سَيُطَوَّقُونَ — سَيُطَوَّقُونَ مِنَ ٱلزَّكَوٰةِ.

181/177: وَنَقُولُ — وَيُقَالُ. So read also by Ibn Masʿūd.

185/182: ذَائِقَةُ ٱلْمَوْتِ — ذَائِقَةٌ ٱلْمَوْتَ. So al-Aʿmash.

187/184: لَتُبَيِّنُنَّهُ and تَكْتُمُونَهُ — لَيُبَيِّنُنَّهُ and يَكْتُمُونَهُ, supporting the reading of Ibn Kathīr and Abū ʿAmr.

188/185: بِمَا أَتَوْا — بِمَا فَعَلُوا.

195/193: أَنِّي — بِأَنِّي.

SŪRA IV

2: حُوبًا — حَابًا.

3: طَابَ — طِيبَ, as read by al-Jaḥdarī. i.e. imāla.

5/4: قِيَمًا — قِوَامًا. So read also by Zaid b. ʿAlī.

9/10: ضِعَافًا — ضُعَافَى. So read by Abū 'l-Jawzāʾ. See also Ibn Masʿūd's reading.

12/15: أُخْتٌ مِنَ ٱلْأُمِّ — أُخْتٌ.

19/23: أَنْ يَفْحُشْنَ عَلَيْكُمْ — أَنْ يَأْتِينَ بِفَٰحِشَةٍ. See also Ibn Masʿūd.

مُبَيِّنَةٍ —. He omitted the word as did Ibn Masʿūd.

23/27: ٱلْأُخْتَيْنِ إِلَّا مَنْ تَابَ — ٱلْأُخْتَيْنِ.

24/28: مِنْهُنَّ إِلَىٰ أَجَلٍ مُسَمًّى — مِنْهُنَّ. So Ibn ʿÀbbās and some say Ibn Masʿūd.

33/37: مِمَّا تَرَكَ —. He omitted the words.

34/38: ٱلْمَضْجَعِ — ٱلْمَضَاجِعِ, as Mujāhid, ash-Shaʿbī and others. See Ibn Masʿūd.

43/46: سَكْرَىٰ — سُكَٰرَىٰ, as Abū Nahīk. See also Ibn Masʿūd's reading.

44/47: تُضَلُّوا — تَضِلُّوا so Zaid b. ʿAlī and Ibn Waththāb.

46/49: وَأَنْظِرْنَا — وَٱنْظُرْنَا.

55/58: صُدَّ — صَدَّ (pass.), as Abū Rajāʾ. See also Ibn Masʿūd.

59/62: فَٱرْجِعُوا — فَرُدُّوهُ.

66/69: قَلِيلًا — قَلِيلٌ, as in the Damascus Codex and those of Anas and Ibn Masʿūd.

79/81: فَمِنَ ٱللَّهِ — فَمِنْ.

وَإِنَّا كَتَبْنَاهَا عَلَيْكَ وَأَرْسَلْنَاكَ — وَأَرْسَلْنَٰكَ, but some said وَأَنَا فَمِنْ نَفْسِكَ فَبِذَنْبِكَ, others وَأَنَا كَتَبْتُهَا عَلَيْكَ, others قَدَّرْتُهَا عَلَيْكَ وَأَنَا قَدَّرْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ, as read by Zaid b. ʿAlī. See also Ibn Masʿūd's reading.

84/86: يَكْفِي — يَكُفُّ. So read by Ibn Masʿūd and Zaid b. ʿAlī.

88/90: رَكَّسَهُمْ — أَرْكَسَهُمْ. See also reading of Ibn Masʿūd. Some, however, say they both read رَكَسَهُمْ here.

رَكَسُوا بِمَا عَمِلُوا — أَرْكَسَهُمْ بِمَا كَسَبُوا.

89/91: فَتَكُونُوا — فَتَكُونُونَ.

90/92: جَاءُوكُمْ — أَوْ جَاءُوكُمْ with omission of أَوْ. Others said he read وَجَاءُوكُمْ.

92/94: فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ لَا يُجْزِئُ فِيهَا صَبِيٌّ وَدِيَةٌ — فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ, but some say his reading was لَا يَجُوزُ فِيهَا صَبِيٌّ.

يَتَصَدَّقُوا — يَصَّدَّقُوا, as Ibn Masʿūd, but some said he read تَتَصَدَّقُوا.

مُتَتَابِعَاتٍ — مُتَتَابِعَيْنِ, as Ibn Masʿūd.

95/97: ذِ ٱلضَّرَرِ — أُولِي ٱلضَّرَرِ (i. e. ذى).

101/102: إِنْ خِفْتُمْ —. He omitted it as did Ibn Masʿūd. Some say he read فاقصروا for ان تقصروا as well.

تَقْصُرُوا ٱلصَّلَوٰةَ — تَقْصُرُوا مِنَ ٱلصَّلَوٰةِ.

102/103: وَدُّوا لَوْ — وَدَّ ٱلَّذِينَ كَفَرُوا لَوْ.

119/118: لَأُضِلَّنَّهُمْ and لَأُمَنِّيَنَّهُمْ and لَآمُرَنَّهُمْ (bis) — أُضِلَّنَّهُمْ and أُمَنِّيَنَّهُمْ and آمُرَنَّهُمْ (bis).

128/127: أَنْ يَتَصَالَحَا — أَنْ يُصْلِحَا. See also the reading of Ibn Masʿūd.

129/128: كَٱلْمَسْجُونَةِ — كَٱلْمُعَلَّقَةِ though some said he read كَأَنَّهَا مسجونةٌ.

135/134: غَنِيٌّ أَوْ فَقِيرٌ — غَنِيًّا أَوْ فَقِيرًا as read by Ibn Masʿūd and Ibn Abī ʿAbla, though some said he read أَغْنِيَاءَ أَوْ فُقَرَاءَ.

بِهِمْ — بِهِمَا, which was the reading of Abū Nahīk.

141/140: مَنَعْنَاكُمْ — نَمْنَعْكُمْ.

143/142: مُتَذَبْذِبِينَ — مُذَبْذَبِينَ. So Ibn Masʿūd.

154/153: تَعْتَدُوا — تَعْدُوا which was the reading of al-Aʿmash.

157/156: شُبِّهَ لَهُمْ وَمَا قَتَلَهُ ٱلَّذِينَ ٱتُّهِمُوا بِهِ — شُبِّهَ لَهُمْ.

159/157: لَيُؤْمِنُنَّ — لَيُؤْمِنَنَّ.

مَوْتِهِمْ — مَوْتِهِ.

162/160: وَٱلْمُقِيمِينَ — وَٱلْمُقِيمُونَ. So Ibn Masʿūd, al-Jaḥdarī, Anas and Saʿīd b. Jubair.

164/162: وَرُسُلًا (bis) — وَرُسُلٌ. So Ibn Dharr and Ibn Qais, though some suggested رُسُلٍ.

166/164: لَٰكِنِ ٱللَّهُ — لَٰكِنَّ ٱللَّهَ, the reading of Ibn Masʿūd and as-Sulamī.

171/169: أَنْ يَكُونَ — إِنْ يَكُونُ. So read also by al-Ḥasan.

176/175: أَنْ تَضِلُّوا — أَنْ لَا تَضِلُّوا. As Ibn Masʿūd and Zaid b. ʿAlī.

SŪRA V

1: أُحِلَّتْ لَكُمْ بَهِيمَةُ — أَحْلَلْتُ لَكُمْ بَهِيمَةَ. So Ibn Masʿūd and Zaid b. ʿAlī.

2/3: حَلَلْتُمْ — أَحْلَلْتُمْ. So Ibn Masʿūd and Zaid b. ʿAlī.

3/4: وَمَا أَكَلَ ٱلسَّبُعُ — وَأَكِيلُ ٱلسَّبُعِ. So Ibn Masʿūd, Ibn ʿAbbās and Saʿīd b. Jubair.

6/9: فَتَيَمَّمُوا — فَأْمُّوا, as Ibn Masʿūd.

13/16: فَبِمَا نَقْضِهِمْ — فَبِنَقْضِهِمْ. So read by Zaid b. ʿAlī.

38/42: وَٱلسَّارِقُ وَٱلسَّارِقَةُ — وَٱلسَّرِقُ وَٱلسَّرِقَةُ. See also Ibn Masʿūd's reading.

45/49: وَكَتَبْنَا عَلَيْهِمْ — وَأَنْزَلَ ٱللَّهُ عَلَى بَنِي إِسْرَائِيلَ.
أَنَّ ٱلنَّفْسَ — He repeated this أَنَّ with the following words.
وَٱلْجُرُوحَ — أَنَّ ٱلْجُرُوحَ.
كَفَّارَةٌ لَهُ — كَفَّارَتُهُ.

47/51: وَلْيَحْكُمْ — وَأَنْ لِيَحْكُمَ.

51/56: أَوْلِيَاءَ (first occurrence) — أَرْبَابًا, as read by Ibn ʿAbbās.
فَإِنَّهُ مِنْهُمْ — فَهُوَ مِنْهُمْ, as was read also by Zaid b. ʿAlī.

57/62: وَٱلْكُفَّارَ — وَمِنَ ٱلْكُفَّارِ. See also the reading of Ibn Masʿūd.

60/65: مَنْ لَعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ — مَنْ غَضِبَ ٱللَّهُ عَلَيْهِمْ وَجَعَلَهُمْ قِرَدَةً وَخَنَازِيرَ.
وَعَبَدَ ٱلطَّاغُوتَ — وَعَبَدُوا ٱلطَّاغُوتَ, but others say he read وَعُبَّادَ ٱلطَّاغُوتِ or عَبَدَ ٱلطَّاغُوتِ or وَعَبَدَةَ الطَّاغُوتِ. See also Ibn Masʿūd's reading in this verse.

69/73: وَٱلصَّابِئُونَ — وَٱلصَّابِئِينَ. So Ibn Masʿūd and others.
إِنَّ — يَاأَيُّهَا. As Ibn Masʿūd. It does not fit with his reading والصابئين and its attribution to Ubai is doubtful.

71/75: تَكُونَ — تَكُونُ, supporting the reading of Abū ʿAmr, Al-Kisāʾī, Ḥamza and Yaʿqūb.

79/82: يَتَنَاهَوْنَ — يَنْتَهُونَ. So Ibn Masʿūd and Zaid b. ʿAlī.

82/85: قِسِّيسِينَ — صِدِّيقِينَ.

89/91: أَيَّامٍ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ — أَيَّامٍ مُتَتَابِعَاتٍ as Ibn Masʿūd, but some said he read أَيَّامٍ مُتَتَابِعَاتٍ فِي كَفَّارَةِ ٱلْيَمِينِ.

102/101: قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا — قَوْمٌ بَيَّنَتْ لهم فاصبحوا بها.

107/106: ٱلْأَوْلَيَانِ — Like ʿAlī he supported TR against the reading ٱلْأَوَّلِينَ.

118: فَإِنَّهُمْ عِبَادُكَ — فَعِبَادُكَ as Ibn Masʿūd.

SŪRA VI

2: ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَهُ — فَقَضَى أَجَلًا مُسَمًّى وَأَجَلًا عِنْدَهُ.

16: يُصْرَفْ عَنْهُ — يَصْرِفِ ٱللَّهُ, as Ibn Masʿūd, but some said he read مَنْ يَصْرِفْهُ ٱللَّهُ.

23: ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ — وما كان لَهُمْ فتنتهم. So Ibn Masʿūd and al-Aʿmash. Others say ثُمَّ مَا كَانَ لَهُمْ.

27: بِئَايَاتِ رَبِّنَا أَبَدًا — بِئَايَتِ رَبِّنَا.
وَنَحْنُ نَكُونُ — وَنَكُونَ.
فَلَا نُكَذِّبُ — وَلَا نُكَذِّبَ.

52: بِالْغَدَوَاتِ وَالْعَشِيَّاتِ — بِالْغَدَاوَةِ. So Abū'l-Jawzā' and Abū's Sawwār.

57: يَقْضِى بِالْحَقِّ — يَقُصُّ الْحَقَّ. So Ibn Mas'ūd and an-Nakha'ī.

71/70: اسْتَهْوَاهُ الشَّيْطَانُ — اسْتَهْوَتْهُ الشَّيَاطِينُ. As Ibn Mas'ūd and others.

74: ءَازَرُ — آزَرُ as read by Ya'qūb, al-Ḥasan and many others, but some say he read يَا آزَرُ.
اتَّخَذْتَ مِنْ دُونِ اللَّهِ آلِهَةً — أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً though some say he merely read اتَّخَذْتَ in place of أَتَتَّخِذُ.

91: تَجْعَلُونَهُ and تُبْدُونَهَا and تُخْفُونَ — يَجْعَلُونَهُ and يُبْدُونَهَا and يُخْفُونَ which was the reading of Ibn Kathīr and Abū 'Amr.

93: مِثْلَ مَا — مِثْلُ مَا.

94: فُرَادَى — فُرَادًا. So Abū Ḥaiwa and 'Īsā b. 'Umar ath-Thaqafī.

99: انْظُرُوا — أَنْضِرُوا. So Ibn Mas'ūd.
قِنْوَانٌ — قُنْوَانٌ. So al-A'mash and Abū'l-Mutawakkil.

100: وَخَلَقَهُمْ — وَهُوَ خَلَقَهُمْ. See also Ibn Mas'ūd.

105: دَرَسْتَ — Some say he read as TR, others دَرَسَتْ, others دَرَسَ as Ibn Mas'ūd, and others دَرَّسَتْ as Ya'qūb.

109: أَنَّهَا — لَعَلَّهَا. Some say he read مَا أَدْرَاكُمْ لَعَلَّكُمْ instead of وَمَا يُشْعِرُكُمْ أَنَّهَا.
إِذَا جَاءَتْ لَا يُؤْمِنُونَ — إِذَا جَاءَتْهُمْ لَا يُؤْمِنُونَ, but others said إِنْ جَاءَتْكُمْ لَا تُؤْمِنُونَ.

111: قُبُلًا — قَبِيلًا. So read by Ibn Mas'ūd and al-A'mash.

115: مُبَدِّلَ — مُبْدِلَ. So read also by Zaid b. 'Alī.

119: وَإِنَّ كَثِيرًا — وَإِنَّ كَثِيرًا مِنَ النَّاسِ.

123: قَرْيَةٍ أَكَابِرَ — قَرْيَةٍ بَعَثْنَا فِيهَا أَكَابِرَ.

125: يَصَّعَّدُ — يَتَصَاعَدُ. So read by Abū Razīn. See also Ibn Mas'ūd's reading.

138/139: حِجْرٌ — حِرْجٌ. So Ibn Mas'ūd, Ibn 'Abbās and others.

143/144: الْمَعْزِ — الْمِعْزَى.

145/146: يَطْعَمُهُ — طَعِمَهُ. So read by Ibn Mas'ūd.
أَوْ فِسْقًا أُهِلَّ — أَوْ مَا أُهِلَّ.

153/154: وَأَنَّ هَذَا صِرَاطِى — وَهَذَا صِرَاطُ رَبِّكَ. See also Ibn Mas'ūd's reading.

154/155: عَلَى الَّذِى أَحْسَنَ — لِلْمُحْسِنِينَ. See also Ibn Mas'ūd's reading.

158/159: بَعْضُ ءَايَتِ (bis) — آيَةٌ. So read by Ibn Mas'ūd and Ja'far aṣ-Ṣādiq.
أَوْ كَسَبَتْ — أَوِ اكْتَسَبَتْ. So read by Ibn Mijlaz and Abū 'l-Mutawakkil.

SŪRA VII

4/3: أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا — أَهْلَكْنَاهُمْ فَجَاءَهُمْ بَأْسُهُمْ.

22/21: أَلَمْ تُنْهَيَا عَنْ تِلْكُمَا — أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَأَقُلْ لَكُمَا الشَّجَرَةِ وَقِيلَ لَكُمَا.

25/24: تُخْرَجُونَ — He supported TR against the alternative تَخْرُجُونَ

26/25: ذَلِكَ خَيْرٌ — خَيْرٌ. So read also by Ibn Mas'ūd.
وَرِيشًا — وَزِينَةً.
وَلِبَاسُ — وَلَبُوسُ, so read also by Mu'ādh and al-Jaḥdarī.

27/26: هُوَ وَقَبِيلُهُ — He omitted the هُوَ as did Ibn Mijlaz and Muʿādh.

30/28: تَعُودُونَ فَرِيقَيْنِ — تَعُودُونَ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ فَرِيقًا حَقَّ عَلَيْهِ ٱلضَّلَالَةُ.

34/32: أَجَلُهُمْ — آجَالُهُمْ. So read by Ibn Masʿūd and ʿĪsā ath-Thaqafī.

35/33: يَأْتِيَنَّكُمْ — تَأْتِيَنَّكُمْ. So read by al-Aʿraj and al-Ḥasan.

38/36: إِذَا ٱدَّارَكُوا — إِذَا تَدَارَكُوا. So read by Abū Razīn, Ibn Masʿūd and al-Aʿmash.

40/38: ٱلْجَمَلُ — Some said he read ٱلْجُمَّلُ as Ibn ʿAbbās and Ibn Masʿūd.

لَا تُفَتَّحُ — لَا تُفْتَحُ supporting the reading of Abū ʿAmr.

47/45: صُرِفَتْ — قُلِبَتْ. So al-Aʿmash and Ibn Masʿūd.

لَا تَجْعَلْنَا — عَائِذٌ بِكَ أَنْ تَجْعَلَنَا. So read also by Ibn Mijlaz.

49/47: ٱدْخُلُوا ٱلْجَنَّةَ — دَخَلَ ٱلْجَنَّةَ. So Abū ʿImrān al-Jawnī.

55/53: إِنَّهُ لَا يُحِبُّ — إِنَّ ٱللَّهَ لَا يُحِبُّ. So Ibn Abī ʿAbla.

83/81: ٱلْغَٰبِرِينَ — ٱلْغَادِرِينَ. So Abū Rajāʾ and Abū 'l-Jawzāʾ.

101/99: جَاءَتْهُمْ — جِيَأَتْهُمْ (i.e. Imāla).

105/103: عَلَىٰ أَنْ — بِأَنْ, as read by al-Aʿmash. See also Ibn Masʿūd's reading.

117/114: تَلْقَفُ — تَلْقَمُ. See the reading of Saʿīd b. Jubair.

126/123: تَنْقِمُ — تَنْقَمُ, so read by al-Ḥasan, Abū Ḥaiwa and others.

127/124: يَذَرَكَ — وَقَدْ تَرَكُوكَ أَنْ يَعْبُدُوكَ. See also Ibn Masʿūd.

128/125: وَٱلْعَٰقِبَةُ — وَٱلْعَاقِبَةَ. So read also by Ibn Masʿūd.

142/138: أَتْمَمْنَٰهَا — تَمَّمْنَاهَا.

146/143: يَتَّخِذُوهُ (first occurrence) — يَتَّخِذُوهَا. So read by Ibn Abī ʿAbla.

149/148: رَبُّنَا — He supported TR against the رَبَّنَا of Ḥamza, al-Kisāʾī and Ibn Masʿūd.

154/153: سَكَتَ — انشق. See also Ibn Masʿūd's reading.

170/169: يُمَسِّكُونَ — مَسَّكُوا, though some said he read تَمَسَّكُوا. See Ibn Masʿūd.

185/184: أَجَلُهُمْ — آجَالُهُمْ. So al-Jaḥdarī.

189: فَمَرَّتْ — فاستمارت. See the reading also of Ibn ʿAbbās.

190: جَعَلَا لَهُ شُرَكَاءَ — أَشْرَكَا فِيهِ.

191: أَيُشْرِكُونَ — أَشْرَكَاءَ فِيهِ.

201/200: إِذَا مَسَّهُمْ طَٰٓئِفٌ مِنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا — إِذَا طَافَ مِنَ ٱلشَّيْطَانِ عليهم طَائِفٌ تَأَمَّلُوا.

SŪRA VIII

1: عَنِ ٱلْأَنْفَالِ — ٱلْأَنْفَالَ as read by Ibn Masʿūd, ʿIkrima and others.

2: وَجِلَتْ — فَرِعَتْ. See also Ibn Masʿūd's reading.

19: وَأَنَّ — وَإِنَّ supporting the reading of the Baṣrans and Kūfans.

25: لَا تُصِيبَنَّ — لَتُصِيبَنَّ. So Ibn Masʿūd.

30: لِيُثْبِتُوكَ — أَوْ يُقَيِّدُوكَ. Cf. the reading of Ibn ʿAbbās.

41/42: فَأَنَّ لِلَّهِ — فَإِنَّ لِلَّهِ. So read also by al-Aʿmash and Abū ʿAmr.

42/43: بِٱلْعُدْوَةِ (bis): بِٱلْعِدْوَةِ. So Ibn Kathīr, Abū ʿAmr and Yaʿqūb.

44/46: تُرْجَعُ — تَصَارُ. So also in LVII, 5.

73/74: فَسَادٌ كَبِيرٌ — فَسَادٌ عَرِيضٌ.

SŪRA IX

14: وَيَشْفِ — وَيَشْفِى.

24: وَعَشِيرَتُكُمْ — وَعَشَائِرُكُمْ. So read also by al-Ḥasan.

35: ظُهُورُهُمْ — بُطُونُهُمْ.

40: وَكَلِمَةُ ٱللهِ هِىَ ٱلْعُلْيَا — وَجَعَلَ كَلِمَتَهُ هِىَ ٱلْعُلْيَا.

47: زَادُوكُمْ — زَادَكُمْ. So read by Ibn Masʿūd and Ibn Abī ʿAbla.

49: سَقَطُوا — سَقَطَ.

57: مُدَّخَلاً — مُتَدَخَّلاً, or some said مندخلا.

لَوَلَّوْا — لَوَالَوْا. So read by al-Ashhab al-ʿUqailī.

يَجْمَحُونَ — يَشْتَدُّونَ.

63/64: يَعْلَمُوا — يَعْلَمْ.

77/78: يَكْذِبُونَ — يُكَاذِبُونَ. So read by Ibn Qais.

90/91: كَذَبُوا — كَذَّبُوا. So al-Ḥasan and others.

91/92: ٱلضُّعَفَاءِ — ٱلضَّعْفَى as was read by Abū ʿImrān al-Jawnī.

100/101: وَٱلَّذِينَ — He supported TR against ʿUmar who omitted the وَ.

101/102: سَنُعَذِّبُهُمْ — سَتُعَذِّبُهُمْ. See also the reading of Anas.

104/105: يَعْلَمُوا — تَعْلَمُوا. So al-Ḥasan, ʿAlī and Anas.

107/108: وَٱلَّذِينَ ٱتَّخَذُوا — وَٱلَّذِينَ ٱتَّقَوْا.

109/110: فَٱنْهَارَ بِهِ — فَٱنْهَارَتْ بِهِ قَوَاعِدُهُ. (Sometimes wrongly given from Ibn Masʿūd).

110/111: أَنْ تَقَطَّعَ قُلُوبُهُمْ — حَتَّى تَقَطَّعَ قُلُوبُهُمْ. Note Ibn Masʿūd's reading.

112/113: ٱلتَّائِبُونَ etc. — ٱلتَّائِبِينَ ٱلْعَابِدِينَ ٱلْحَامِدِينَ ٱلسَّائِحِينَ ٱلرَّاكِعِينَ ٱلسَّاجِدِينَ ٱلْآمِرِينَ بِٱلْمَعْرُوفِ وَٱلنَّاهِينَ. It was so read also by Ibn Masʿūd and al-Aʿmash.

وَٱلْحَافِظُونَ — وَٱلْحَافِظِينَ. As Ibn Masʿūd.

117/118: كَادَ يَزِيغُ — كَادَتْ تَزِيغُ. See also Ibn Masʿūd's reading.

126/127: لَا يَرَوْنَ — لَا تَرَى, as Ibn Masʿūd and al-Aʿmash.

SŪRA X

2: إِنَّ هٰذَا لَسَاحِرٌ — مَا هٰذَا إِلَّا سِحْرٌ.

4: يَبْدَؤُا — بَدَأَ. So read by Ibn Masʿūd.

16/17: مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ — مَا أَدْرَاكُمْ بِهِ وَلَا تَلَوْتُهُ عَلَيْكُمْ.

21/22: قُلِ ٱللهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا — قُلْ يَا أَيُّهَا ٱلنَّاسُ ٱللهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَهُ لَدَيْكُمْ, but some for ٱللهُ read إِنَّ ٱللهَ.

22/23: أُحِيطَ — حِيطَ. So read by Ibn Masʿūd and Zaid b. ʿAlī.

24/25: زُخْرُفَهَا — زَخَارِفَهَا. So Ibn Masʿūd and ʿĪsā ath-Thaqafī.

وَٱزَّيَّنَتْ — وَتَزَيَّنَتْ. So Ibn Masʿūd and Zaid b. ʿAlī.

أَتَاهَا — جَاءَهُمْ. Note also the reading of Ibn Masʿūd.

بِٱلْأَمْسِ — بِٱلْأَمْسِ وَمَا أَهْلَكْنَاهَا إِلَّا بِذُنُوبِ أَهْلِهَا. Some however, said it followed on عليها and read وَمَا كَانَ ٱللهُ لِيُهْلِكَهَا إِلَّا بِذُنُوبِ أَهْلِهَا. It is also said that here he added a verse — لَوْ أَنَّ لِٱبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَا بْتَغَى وَادِيًا ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ٱبْنِ آدَمَ إِلَّا ٱلتُّرَابُ وَيَتُوبُ ٱللهُ عَلَى مَنْ تَابَ.

27/28: قِطَعًا مِنَ ٱللَّيْلِ مُظْلِمًا — أُغْشِيَتْ وُجُوهُهُمْ قِطَعٌ مِنَ ٱللَّيْلِ مُظْلِمٌ — يَغْشَى وُجُوهَهُمْ قِطَعٌ مِنَ ٱللَّيْلِ مُظْلِمٌ.

58/59: فَلْيَفْرَحُوا — فَٱفْرَحُوا, as Ibn Masʿūd and others, but some said he read here فَلْتَفْرَحُوا.

يَجْمَعُونَ — تَجْمَعُونَ, the reading of Ibn ʿĀmir, Abū Jaʿfar and al-Ḥasan.

71/72: فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ — فَٱدْعُوا شُرَكَاءَكُمْ ثُمَّ أَجْمِعُوا أَمْرَكُمْ.

81: جِئْتُمْ — أَتَيْتُمْ.

ٱلسِّحْرُ — سِحْرٌ. So Ibn Masʿūd.

92: نُنَجِّيكَ — نُنْحِيكَ, as read by Ibn as-Samaifa' and Ibn Mas'ūd.

بِبَدَنِكَ — بِنِدَائِكَ as Ibn Mas'ūd and others, but some say he read بِبَدَنِكَ وَدِرْعِكَ وَجَوْشَنِكَ ثُمَّ نُلْقِيكَ عَلَى شَاطِئِ ٱلْبَحْرِ.

لِمَنْ خَلْفَكَ — لِمَنْ خَلَقَكَ. So Mu'ādh and Ibn as-Samaifa'.

98: فَلَوْ لَا — فَهَلَّا. So read by Ibn Mas'ūd.

SŪRA XI

3: فَإِنْ تَوَلَّيْتُمْ — وَإِنْ تَوَلَّوْا.

7/10: قُلْتَ إِنَّكُمْ — قُلْتَ بِأَنَّكُمْ. Also al-A'mash.

13/16: بِعَشْرِ سُوَرٍ — بِسُوَرٍ. So read by Ibn Mas'ūd.

16/19: بَٰطِلٌ — بَاطِلًا. So Ibn Mas'ūd, but some say he read وَبَاطِلًا وَحَبِطًا.

28/30: فَعُمِّيَتْ — فَعَمَّاهَا. [Sometimes mistakenly given from Ibn Mas'ūd].

أَنُلْزِمُكُمُوهَا — أَنُلْزِمُكُمُوهَا مِنْ شَطْرِ أَنْفُسِنَا, though some said he read قُلُوبِنَا instead of أَنْفُسِنَا.

49/51: مِنْ قَبْلِ هَٰذَا — مِنْ قَبْلِ هَٰذَا ٱلْكِتَابِ. See also Ṭalḥa and Ibn Mas'ūd.

50/52: غَيْرُهُ — غَيْرُ ٱللَّهِ.

71/74: فَضَحِكَتْ — فَضَحِكَتْ وَهُوَ جَالِسٌ.

72/75: شَيْخًا — شَيْخٌ. So Ibn Mas'ūd and al-A'mash.

76/78: جَاءَ — جِيَا [i. e. Imāla].

78/80: ٱلسَّيِّئَاتِ — ٱلْخَبِيثَ, see also Ibn Mas'ūd's reading.

Some say he added to the verse النبى اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم, but this probably refers to XXXIII, 10.

81/83: إِلَّا ٱمْرَأَتَكَ — إِلَّا ٱمْرَأَتُكَ supporting the Meccan and Baṣran reading.

100/102: قَائِمٌ وَحَصِيدٌ — قَائِمًا وَحَصِيدًا. So read by Ja'far b. Mḥd and Ibn Dharr.

102/104: إِذَا — إِذْ as read by Ṭalḥa.

104/106: لِأَجَلٍ — لِأَمَدٍ. So read by Abū Rajā'.

105/107: يَأْتِ — يَأْتِي, as was read by Qālūn, al-Kisā'ī and Ibn Kathīr, others يَأْتُونَ as Ibn Mas'ūd, and for نَفْسٌ he read دَابَّةٌ مِنْهُمْ.

111/113: وَإِنَّ كُلًّا — إِنْ كُلٌّ, as al-Ḥasan and Abān, but some said he read كُلٌّ, others say وَإِنْ مِنْ كُلٍّ إِلَّا, and others that like Ibn Mas'ūd he read here إِنْ كُلٌّ إِلَّا.

لَيُوَفِّيَنَّهُمْ — لَمَّا لَيُوَفِّيَنَّهُمْ.

113/115: وَلَا تَرْكَنُوا إِلَى ٱلَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ ٱلنَّارُ — وَلَا تَكُونُوا مَعَ ٱلَّذِينَ ظَلَمُوا فَتَمَاسَّكُمُ ٱلنَّارُ. So Ibn Qais.

116/118: بَقِيَّةٍ — تَقِيَّةٍ, as Ibn Mas'ūd, but others said he read بقية واحلام.

SŪRA XII

6: وَكَذَٰلِكَ — كَذَٰلِكَ without the و.

7: ءَايَاتٌ — عِبْرَةٌ.

10: غَيَٰبَتِ — غَيْبَةِ. So read by al-Jaḥdarī.

11: تَأْمَنَّا — تَأْمَنُنَا, as read by al-A'mash and al-Ḥasan, though some said he read تِيْمَنَّا.

12: يَرْتَعْ — يُرْتِعْ. So read by Abū Nahīk and Ibn Abī 'Abla.

15: غَيَٰبَتِ — غَيْبَةِ, as in v. 10.

18: فَصَبْرٌ جَمِيلٌ — فَصَبْرًا جَمِيلًا. So read by Ibn Mas'ūd and 'Isā ath-Thaqafī.

23: وَغَلَّقَتِ — تَرَّعَتِ.

هَيْتَ لَكَ — هَا أَنَا لَكَ. So read by ʿAlī and Muʿādh al-Qāriʾ.

31: حَاشَ لِلَّهِ — حَاشَا ٱللَّهِ or حَاشَى ٱللَّهِ as Ibn Masʿūd, though some say he read حَاشَا لِلَّهِ as Abū ʿAmr and al-Yazīdī, and others that he read حَاشَا ٱللَّهِ.

بَشَرًا — بِشِرًا. So Abū 'l-Jawzāʾ and others. See also Ibn Masʿūd.

33: أَصْبُ — أَصُبُّ. So Ibn as-Samaifaʿ and Ibn Masʿūd.

وَأَكُنْ — وَأَكُونُ so Ibn Abī ʿAbla and Abū ʿImrān.

45: أُنَبِّئُكُمْ — آتِيكُمْ. So read by al-Ḥasan.

47: فِي سُنْبُلِهِ — فِي سُنْبُلِهِ فَإِنَّهُ أَبْقَى لَهُ as Ibn Masʿūd.

49: يَعْصِرُونَ — تُعَصِّرُونَ as Abū'l-Mutawakkil.

63: نَكْتَلْ — يَكِيلْ.

64: خَيْرٌ حَافِظًا — خَيْرُ حَافِظٍ So al-Aʿmash.

72: صُوَاعَ — صِيَاعَ, though others say he read صوغ as Ibn Yaʿmar. See also Ibn Masʿūd's reading

76: وِعَاءِ — إِعَاءِ. So read also by Saʿīd b. Jubair.

78: شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ — شَيْخًا كَبِيرًا وَقَدْ أَخَذَ مِيثَاقَنَا عَلَيْهِ فَخُذْ أَيَّنَا شِئْتَ دَعْ لَنَا.

81: شَهِدْنَا — شَهِدْنَا عَلَيْهِ.

87: رَوْحِ (bis) — رَحْمَةِ. See also Ibn Masʿūd's reading.

90: أَإِنَّكَ لَأَنْتَ — أَئِنَّكَ أَوَ أَنْتَ.

94: فَصَلَتِ — فَصَلَ. See also the reading of Ibn ʿAbbās.

100/101: عَلَى ٱلْعَرْشِ — عَلَى ٱلسَّرِيرِ.

سُجَّدًا — سَاجِدِينَ.

110: كُذِبُوا — Like Ibn Masʿūd he agreed with the Kūfans here against the alternative reading كُذِّبُوا.

SŪRA XIII

1: أُنْزِلَ — أُوحِيَ.

2: تَرَوْنَهَا — تَرَوْنَهُ.

4: يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ — يَسْقِيهَا مِنْ مَاءٍ وَاحِدٍ وَيُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ. So read by Ibn Masʿūd and Ibn Qais.

8/9: تَغِيضُ — تَضَعُ.

10/11: سَوَاءٌ مِنْكُمْ — سَوَاءٌ عَلَى ٱللَّهِ.

11/12: مُعَقِّبَاتٌ — مَعَاقِبُ as an-Nakhaʿī, though some said he read مُعَقِّبَاتٌ and others مَعَاقِيبُ as Ibn Masʿūd.

وَمِنْ خَلْفِهِ — وَرَقِيبٌ مِنْ خَلْفِهِ, though some said he read وَرُقَبَاءُ مِنْ خَلْفِهِ.

14/15: يَدْعُونَ — تَدْعُونَ. So Abū 'l-Mutawakkil.

16/17: قُلِ ٱللَّهُ قُلْ — قَالُوا ٱللَّهُ قُلْ. So read also by Ibn Masʿūd.

17/18: يُوقِدُونَ —. He supported TR against the alternative تُوقِدُونَ.

19: أَفَمَنْ — أَوَمَنْ, as Ibn Masʿūd and Zaid b. ʿAlī.

26: يَبْسُطُ — يَبْصُطُ. See also Ibn Masʿūd's reading.

30/29: He read here as Ibn Masʿūd وَمَا أَرْسَلْتُ مِنَ ٱلرُّسُلِ وَأَنْزَلْتُ عَلَيْهِمْ مِنَ ٱلْكُتُبِ إِلَّا بِلُغَةِ قَوْمِهِمْ لِيَتْلُوهَا عَلَيْهِمْ وَيُبَيِّنُونَهَا لَهُمْ فَضْلُ ٱللَّهِ.

31: دَارِهِمْ — دِيَارِهِمْ as Ibn Masʿūd.

33: وَصُدُّوا — وَصَدُّوهُمْ as Abū ʿImrān, but others said وَصَدَّهُمْ.

35: مَثَلُ — مِثَالُ, as read by as-Sulamī and some said Ibn Masʿūd.

36: وَٱلَّذِينَ آتَيْنَاهُمُ ٱلْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ — وَٱلَّذِي أَنْزَلْنَا إِلَيْكَ مِنَ ٱلْكِتَابِ فِيهِ لُغَاتٌ مُخْتَلِفَاتٌ وَٱلَّذِينَ آمَنُوا يَفْرَحُونَ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ as read also by Ibn Masʿūd.

42: ٱلْكُفَّارُ — ٱلَّذِينَ كَفَرُوا. See also Ibn Masʿūd's reading.

43: وَمِنْ عِنْدِهِ عِلْمُ ٱلْكِتَابِ — وَمَنْ عِنْدَهُ عِلْمُ ٱلْكِتَابِ.

SŪRA XIV

5: نِعْمَ ٱللهِ إِنَّ فِى ذٰلِكَ — إِنَّ فِى ذٰلِك.
26/31: وَضَرَبَ ٱللهُ مَثَلاً كَلِمَةً خَبِيثَةً — وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ.
37/40: إِنِّى أَسْكَنْتُ — إِنَّكَ أَسْكَنْتَ.
أَفْئِدَةً — إِفَادَةً. So Ibn Mijlaz and Zaid b. ʿAlī.
41/42: لِوَالِدَىَّ — لِأَبَوَىَّ but others say لِوَلَدَىَّ as al-Ḥasan b. ʿAlī.
46/47: وَلَوْ لَا كَلِمَةُ ٱللهِ لَزَالَ مِنْ — وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ مَكْرِهِمُ ٱلْجِبَالُ but others say he read وَإِنْ كَادَ مَكْرُهُمْ. See also the reading of Ibn Masʿūd.

SŪRA XV

7: لَوْ مَا — لَوْ لَا. So Ibn Abī ʿAbla and Ibn Dharr.
14: فَظَلُّوا — لَظَلُّوا. So read by Ibn Masʿūd.
15: سُكِّرَتْ — سُحِرَتْ. So read by Ibn Masʿūd and Abān b. Taghlib.
53: تَوْجَلْ — تَخَفْ.
86: ٱلْخَلَّاقُ — ٱلْخَالِقُ. So read by Zaid b. ʿAlī, al-Aʿmash and al-Jaḥdarī.

SŪRA XVI

8: وَزِينَةً — زِينَةً without و. So Abū Razīn and Ibn as-Samaifaʿ.
10: شَجَرٌ — شَجَرٌ.
11: يُنْبِتُ — يَنْبُتُ, which necessitates الزرعُ and الزيتونُ and ٱلنَّخِيلُ and ٱلْأَعْنَابُ.
26/28: فَأَتَى ٱللهُ بُنْيَانَهُمْ — فَأَتَى ٱللهُ بَيْتَهُمْ وَلَمْ يَعْلَمِ ٱلَّذِينَ مِنْ قَبْلِهِمْ or some said he read وَلَمْ يَعْلَمِ ٱلَّذِينَ آمَنُوا فَأَتَى ٱللهُ بَيْتَهُمْ.
ٱلسَّقْفُ — ٱلسُّقُفُ (plu.). So Ibn Muḥaiṣin.
30/32: خَيْرًا — خَيْرٌ. So read also by Zaid b. ʿAlī.

37/39: لَا هَادِىَ لِمَنْ يُضِلُّ or لَا هَادِىَ لِمَنْ أَضَلَّ — لَا يَهْدِى مَنْ يُضِلُّ and some said he read لَا هَادِىَ لِمَنْ أَضَلَّ ٱللهُ. See also Ibn Masʿūd.
41/43: ظُلِمُوا — فُتِنُوا, so Ibn Masʿūd and Abū 'l-Barhashīm.
54/56: إِذَا كَشَفَ — إِذَا ٱنْكَشَفَ. As read also by Abū 'l-Mutawakkil.
59/61: أَيُمْسِكُهُ and يَدُسُّهُ — أَيُمْسِكُهَا and يَدُسُّهَا. So al-Jaḥdarī.
62/64: مُفْرَطُونَ — مُفَرِّطِينَ.
78/80: أُمَّهَتِكُمْ — إِمَّهَاتِكُمْ, the reading of al-Kisāʾī.
80/82: ظَعْنِكُمْ — ظَعَنِكُمْ, supporting the Ḥijāzī and Baṣran reading.
84/86: نَبْعَثُ — يَبْعَثُ.
112/113: لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ — لِبَاسَ ٱلْخَوْفِ وَٱلْجُوعِ. So Ibn Masʿūd.

SŪRA XVII

4: عُلُوًّا — عِلِيًّا as Ibn Masʿūd and Zaid b. ʿAlī.
5: عِبَادًا — عَبِيدًا as Ibn Masʿūd and Ibn Qais.
7: لِيَسُوُوا — لَنَسُوءَنَّ as read by ʿAlī, but others said لَيَسُوأَنْ others لَيَسُوُنَّ others لَنَسُوءًا others لِيَسِيا and others لِيُسِى.
وُجُوهَكُمْ — وُجُوهَهُمْ. So read by Ibn Qais and Abū Nahīk.
12/13: مُبْصِرَةً — مَبْصَرَةً, so in v. 61 and in XXVII, 13. So read by Zaid b. ʿAlī.
13/14: نُخْرِجُ لَهُ — يَقْرَأُهُ, though others said يَقُودُهُ followed by كِتَابٌ.
طَائِرَهُ — طَيْرَهُ. So al-Ḥasan.
16/17: أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا — بَعَثْنَا أَكَابِرَ مُجْرِمِيهَا فَمَكَرُوا though some say he read only بَعَثْنَا instead of أَمَرْنَا and others say he read بَعَثْنَا فِيهَا أَكَابِرَ مُجْرِمِيهَا.
23/24: وَقَضَى — وَوَصَّى as Ibn Masʿūd.

31/33: قَتَلَهُمْ — فَلَيهُمْ.

32/34: فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا إِلَّا مَنْ تَابَ فَإِنَّ — فَحِشَةً وَسَاءَ سَبِيلًا ٱللَّهَ كَانَ غَفُورًا رَحِيمًا, though some said فُحْشَةً for فَاحِشَةً.

33/35: يُسْرِفْ — تُسْرِفُوا, but some say that for لَا يُسْرِفْ فِي ٱلْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا he read لَا تُسْرِفُوا فِي ٱلْقَتْلِ إِنَّ وَلِيَّهُ كَانَ مَنْصُورًا.

38/40: سَيِّئُهُ — سَيِّآتُهُ. See also Ibn Masʿūd's reading.

44/46: تُسَبِّحُ لَهُ — تُسَبِّحُهُ. See also the reading of Ibn Masʿūd.

68/70: يَخْسِفَ — نَخْسِفَ as Ibn Kathīr and Abū ʿAmr, and thus also نُرْسِلَ and نُعِيدَكُمْ and فَنُرْسِلَ and فَنُغْرِقَكُمْ.

69/71: قَاصِفًا مِنَ ٱلرِّيحِ — حِجَارَةً مِنَ ٱلرِّيحِ.

71/73: بِإِمَامِهِمْ — بِكِتَابِهِمْ. So Ibn Masʿūd and al-Ḥasan.

76/78: يَلْبَثُونَ — يَلْبَثُوا. So read also by Ibn Masʿūd.

80/82: مُدْخَلَ — مَدْخَلَ, as the reading of ʿAlī, al-Ḥasan and others.

93/95: مِنْ زُخْرُفٍ — مِنْ ذَهَبٍ as Ibn Masʿūd.

102/104: وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا — وَإِنْ إِخَالُكَ يَا فِرْعَوْنُ لَمَثْبُورًا.

106/107: فَرَقْنَاهُ — فَرَّقْنَاهُ, so Ibn Masʿūd, Ibn ʿAbbās, Ibn Muḥaiṣin and others, while some say he added عَلَيْكَ.

SŪRA XVIII

17/16: تَزَاوَرُ — تَزْوَيرُ. So Muʿādh and Ibn as-Samaifaʿ.

25/24: ثَلَاثَ مِائَةٍ سِنِينَ — ثَلَاثَ مِائَةٍ سَنَةٍ. So read by Ibn Masʿūd.

27/26: لَا مُبَدِّلَ — لَا مُبْدِلَ, as read also by Zaid b. ʿAlī.

34/32: وَكَانَ لَهُ ثَمَرٌ — وَآتَيْنَاهُ ثَمَرًا كَثِيرًا.

37/35: يُحَاوِرُهُ — يُخَاصِمُهُ.

38/36: لَكِنَّا هُوَ ٱللَّهُ رَبِّي — لَكِنْ أَنَا هُوَ ٱللَّهُ رَبِّي as al-Ḥasan. See also Ibn Masʿūd's reading.

44/42: ٱلْحَقِّ — لِلَّهِ ٱلْحَقُّ لِلَّهِ.

ٱلْوَلَايَةُ — ٱلْوِلَايَةُ, supporting the Kūfan reading.

45/43: تَذْرُوهُ — تُذْرِيهِ, as Ibn Masʿūd and Ibn ʿAbbās.

47/45: نُسَيِّرُ ٱلْجِبَالَ — سُيِّرَتِ ٱلْجِبَالُ.

53/51: مُوَاقِعُوهَا — تَوَقَّعُوا فِيهَا.

55/53: قُبُلًا — قَبِيلًا. So read by Ṭalḥa b. Muṣarrif.

59/58: تِلْكَ ٱلْقُرَى — تِلْكَ ٱلْقُرُونُ ٱلْخَالِيَةُ. So read by Ibn Masʿūd and Ibn Qais.

لِمَهْلِكِهِمْ — لِيَوْمِ هَلَاكِهِمْ.

63/62: أَنْ أَذْكُرَهُ — ان أَذْكُرَ له.

71/70: لِتُغْرِقَ أَهْلَهَا — لِيَغْرَقَ أَهْلُهَا, the reading of Ḥamza and al-Kisāʾī.

76/75: إِنْ — أَئِنْ.

لَدُنِّي —. He agreed with TR against the reading لَدُنِي.

عُذْرًا — عُذُرِى.

تُصَاحِبْنِي — تَصْحَبْنِي. So Ibn Abī ʿAbla and Yaʿqūb.

77/76: يُضَيِّفُوهُمَا. He agreed with TR against the alternative يُضِيفُوهُمَا.

يَنْقَضَّ — يُنْقَضَ. As was read by Ibn Masʿūd and al-Aʿmash.

فَأَقَامَهُ — فهدمه ثُمَّ قعد يبنيه.

لَتَّخَذْتَ — لَأُوتِيتَ, though some said he read لَتَخِذْتَ. See Ibn Masʿūd.

78/77: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ — هَذَا ٱلْفِرَاقُ بَيْنِي وَبَيْنَكَ. So read by Ibn Masʿūd.

79/78: وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ — أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ, though some mention only the variant سَفِينَةٍ صَالِحَةٍ where he agrees with Ibn Masʿūd, but others said he read سفينة صحيحة.

80/79: فَكَانَ أَبَوَاهُ — فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ.

فَخَشِينَا — فَخَافَ رَبُّكَ. So read by Ibn Masʿūd.

85/83: فَأَتْبَعَ —. He supported TR as being the Kūfan and Syrian reading.

86/84: حَمِئَةٍ —. He agreed with TR against the alternative حامِيَةٍ.

87/86: إِلَى رَبِّهِ فِي مَنْ تَبِعَهُ فَنُعَذِّبُهُ عَذَابًا — إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا نُكْرًا ثُمَّ أَتْبَعَ ذُو الْقَرْنَيْنِ الشَّمْسَ سَبَبًا.

96/95: الصَّدَفَيْنِ — الصُّدُفَيْنِ supporting the Syrians, Meccans and Baṣrans.

98/97: رَحْمَةٌ — نِعْمَةٌ.

105: نُقِيمُ — يُقَامُ which necessitates a following وَزْنٌ.

109: مَدَدًا — مِدَادًا. So read by Ibn Masʿūd and others.

SŪRA XIX

2/1: ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ — ذَكَّرَ رَحْمَةَ رَبِّكَ عَبْدَهُ. See Ibn Masʿūd.

4/3: الرَّأْسُ شَيْبًا — He agreed with Abū ʿAmr in the *idghām* here.

6: يَرِثُنِي وَيَرِثُ — يَرِثُنِي وَارِثٌ.

8/9: عِتِيًّا — عُسِيًّا as Mujāhid and Ibn ʿAbbās. See also Ibn Masʿūd.

23: فَأَجَاءَهَا — فَلَمَّا أَجَاءَهَا.

24: فَنَادَاهَا مِنْ تَحْتِهَا — فَخَاطَبَهَا مَنْ تَحْتَهَا. So read by Anas and Ibn Masʿūd.

25: تُسَاقِطْ — تَسْقُطُ. So read by Zaid b. ʿAlī and Abū Ḥaiwa, but others say he read يَسْقُطْ.

رُطَبًا جَنِيًّا — تَمْرًا بَرِيًّا. So Abū 'l-Mutawakkil.

26/27: صَوْمًا — صَوْمًا صَمْتًا or صَوْمًا وَصَمْتًا as read by Anas.

27/28: يَا مَرْيَمُ — يَا ذَا الْمَهْدِ.

28/29: امْرَأَ سَوْءٍ — أَبَا سَوْءٍ.

29/30: قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا — قَالُوا يَا ذَا الْمَهْدِ كَيْفَ يَتَكَلَّمُ صَبِيًّا.

34/35: الَّذِي فِيهِ — الَّذِي كَانَ النَّاسُ فِيهِ.

قَوْلَ الْحَقِّ — قِيلَ اللهِ الْحَقِّ. See also Ibn Masʿūd and al-Aʿmash.

36/37: وَإِنَّ — إِنَّ without the وَ.

40/41: نَرِثُ — نُوَرِّثُ. See also the reading of Ibn Masʿūd. Others say he read وُرِّثَ الْأَرْضَ. See also Ibn Khuthaim.

46/47: لَأَرْجُمَنَّكَ — لَأَقْتُلَنَّكَ, as also Ibn Khuthaim.

64/65: وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ — وَمَا يَتَنَزَّلُ إِلَّا بِقَوْلِ رَبِّكَ. So Ibn Khuthaim, and Abū Mijlaz.

66/67: لَسَوْفَ أُخْرَجُ — لَسَأُخْرَجُ. So Ṭalḥa b. Muṣarrif.

67/68: يَذْكُرُ — يَتَذَكَّرُ. So read by Abū Nahīk and Abū'l-Mutawakkil.

69/70: عِتِيًّا — as in v. 9. (?)

71/72: مِنْكُمْ — مِنْهُمْ. So read by Ibn ʿAbbās, ʿIkrima, Ibn Fāʾid and others.

72/73: ثُمَّ — ثَمَّ, so read by Ibn Masʿūd and others.

نُنَجِّي — نُنْجِي. So read by ʿAlī, Ibn as-Samaifaʿ and Abū Rajāʾ.

74/75: وَرِءْيًا — وَرِيًّا, but others said وَزِيًّا. See also Ibn Masʿūd's reading.

77/80: أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ — أَفَرَأَيْتَكَ يَا مُحَمَّدُ الَّذِي كَذَّبَكَ وَجَحَدَ بِآيَاتِنَا وَقَالَ. See also Ibn Masʿūd's reading.

78/81: أَطَّلَعَ الْغَيْبَ — أَعَلِمَ الْغَيْبَ.

93/94: إِلَّا آتِي — لَمَّا آتِي as Ibn Masʿūd.

SŪRA XX

1: طه — طِيهَا.

4/3: تَنْزِيلًا — تَنَزَّلُ. So read also by Ibn Abī ʿAbla and Ibn Dharr. Others say he read تَنْزِيلُ. So Ibn Abī ʿAbla.

6/5: مَا (quater) — مَنْ. So read also by Ibn Qais.

13: وَأَنَا ٱخْتَرْتُكَ — وَأَنِّي ٱخْتَرْتُكَ. Others say he read وَأَنِّي, as read by Ibn Qais and Abū Shaikh.

14: لِذِكْرِى — لِلذِّكْرَى. So read by Ibn as-Samaifaʿ and as-Sulamī.

15: أُخْفِيهَا — أُخْفِيهَا مِنْ نَفْسِى, but some said اخْفِيهَا مِنْ نَفْسِى فَكَيْفَ أُظْهِرُكُمْ عَلَيْهَا. See also Ibn Masʿūd's reading.

18/19: مَآرِبُ — عَجَائِبُ. So read by Abū 'l-Mutawakkil.

21/22: سِيرَتَهَا — سَنُعِيدُهَا كَسِيرَتِهَا — إِنَّا سَنُعِيدُهَا, as Ibn Masʿūd.

31, 32/32, 33: In his Codex these verses occurred in the reverse order, which involved the reading of وَأَشْدُدْ.

36: أُوتِيتَ — أُعْطِيتَ.

40/41: فَرَجَعْنَاكَ — فَرَدَدْنَاكَ.

60, 61/62, 63: He read these verses فَرَجَعَ فِرْعَوْنُ فَجَمَعَ سِحْرَهُ ثُمَّ أَتَى * قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَقُولُوا عَلَى ٱللهِ ٱلْكَذِبَ. So read also by Ibn Masʿūd.

63/66: إِنْ هَٰذَانِ لَسَاحِرَانِ — إِنْ ذَانِ إِلَّا سَاحِرَانِ. See also Ibn Masʿūd's reading.

قَالُوا — He omitted the word, as did Ibn Khuthaim.

وَيَذْهَبَا بِطَرِيقَتِكُمْ — يَذْهَبَا بِالطَّرِيقَةِ.

72/75: لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ ٱلْبَيِّنَاتِ — لَنْ نُؤْمِنَ بِكَ وَنُؤْثِرَكَ عَلَى مَا رَأَيْنَا مِنَ ٱلْبَيِّنَاتِ. So read also by Ibn Masʿūd.

81/83: فَيَحِلَّ عَلَيْكُمْ غَضَبِي — إِنْ شَاءَ ٱللهُ لَا يَحِلَّنَّ عَلَيْكُمْ غَضَبِي. So read also by Ibn Masʿūd.

86/89: يَحِلَّ — يَحِلَّنَّ. See also the reading of Ibn Khuthaim.

96: فَقَبَضْتُ قَبْضَةً — فَقَبَصْتُ قَبْصَةً. So read by Ibn Masʿūd and Ibn az-Zubair.

97: ظَلْتَ — ظَلِلْتَ. See also Ibn Masʿūd's reading.

لَنُحَرِّقَنَّهُ — لَنَذْبَحَنَّهُ ثُمَّ لَنُحَرِّقَنَّهُ. See also Ibn Masʿūd's reading.

108/107: فَلَا تَسْمَعُ — فَلَا يَنْطِقُونَ.

118/116: تَجُوعَ — تُجَاعَ. So read by Ibn Qais.

تَعْرَى — تُعْرَى. So read by Ibn Qais.

SŪRA XXI

4: قَالَ رَبِّي يَعْلَمُ ٱلْقَوْلَ — قُلْ رَبِّي يَعْلَمُ ٱلسِّرَّ. So read also by Ibn Masʿūd.

30/31: رَتْقًا — رَتَقًا. So Zaid b. ʿAlī, Ibn Abī ʿAbla and others.

32/33: ءَايَاتِهَا — آيَاتِنَا.

47/48: أَتَيْنَا — جِئْنَا. See also Ibn Masʿūd's reading.

77: مِنَ ٱلْقَوْمِ — عَلَى ٱلْقَوْمِ.

79: فَفَهَّمْنَاهَا — فَأَفْهَمْنَاهَا. So Muʿādh and ʿIkrima.

92: أُمَّةً وَاحِدَةً — أُمَّةٌ وَاحِدَةٌ. So al-Ḥasan and many others.

98: حَصَبُ — حَطَبُ, the reading of ʿAlī and ʿĀʾisha.

112: تَصِفُونَ — يَصِفُونَ, which was the reading of Ibn Dhakwān and al-Aʿmash.

رَبِّ ٱحْكُمْ — رَبِّي أَحْكَمُ. So Ibn ʿAbbās, ʿIkrima and others.

SŪRA XXII

5: نُقِرُّ — نَقِرُّ. So read by Yaʿqūb and Abū 'l-Mutawakkil.

7: يَبْعَثُ — بَاعِثٌ. So Ibn Khuthaim.

20/21: يُصْهَرُ — يُصَهَّرُ. So al-Ḥasan.

22: أُعِيدُوا — زِيدُوا. So Ibn Qais and Abū Ḥaṣīn.

23: وَلُؤْلُؤًا — وَلِلِى, as read by Ibn ʿAbbās, Abū Nahīk and ad-Ḍaḥḥāk.

27/28: رِجَالًا — رُجَالًا. So read by Ibn as-Samaifaʿ and others, or رُجَّالًا as Zaid b. ʿAlī, Ibn Abī ʿAbla and others.

36/37: صَوَافَّ — صَوَافِىَ. So read by al-Ḥasan and Mujāhid. See Ibn Masʿūd.

40/41: صَلَوَاتٌ — صِلْوَاتٌ. See also Ṭalḥa's reading.

51/50: مُعَاجِزِينَ — مُعَجِّزِينَ, and also in XXXIV, 5, 38/37. It was the Meccan and Baṣran reading.

52/51: وَلَا نَبِيٍّ — وَلَا نَبِيٍّ مُحَدَّثٍ. Also read by Abū 'l-Mutawakkil.

78/77: هُوَ — ٱللّٰهُ.

SŪRA XXIII

1: أَفْلَحَ — أُفْلِحَ. So read by Ṭalḥa b. Muṣarrif.

2: صَلَاتِهِمْ — صَلَوَاتِهِمْ, as Zaid b. ʿAlī.

9: صَلَوَاتِهِمْ — صَلَوَاتِهِمْ, supporting the Kūfan reading.

20: تَنْبُتُ بِٱلدُّهْنِ — تُثْمِرُ بِٱلدُّهْنِ or تُنْبِتُ, supporting the reading of the Meccans and Baṣrans. See also Ibn Masʿūd's reading.

سَيْنَاءَ — سِينَاءَ which was the Ḥijāzī and Baṣran reading.

29/30: مُنْزَلًا مُبَارَكًا — مَنَازِلَ مُبَارَكَةً. So read also by Zaid b. Aslam and others.

36/38: هَيْهَاتَ (bis) — هَيْهَاتًا. So read by ʿĪsā ath-Thaqafī.

37/39: نَمُوتُ وَنَحْيَا — نَحْيَا وَنَمُوتُ. So Ibn Masʿūd.

52/54: أُمَّةً وَاحِدَةً — أُمَّةٌ وَاحِدَةٌ. So read by Ibn Abī Isḥāq.

54/56: غَمْرَتِهِمْ — غَمَرَاتِهِمْ. So read by ʿAlī and others.

63/65: غَمْرَةٍ — غَمَرَاتٍ. So read by Ibn Masʿūd also.

67/69: سَامِرًا — سُمَّرًا, so Ibn Masʿūd, Ṭalḥa and others.

71/73: بَلْ أَتَيْنَاهُمْ — أَتَيْتَهُمْ. Also read thus by al-Ḥasan and others.

بِذِكْرِهِمْ — بِذِكْرَاهُمْ. So Abū Mijlaz.

97/99: أَعُوذُ — عَائِذًا. So also in v. 100.

99/101: جَاءَ — حَضَرَ as the reading of Ibn Masʿūd.

106/108: قَالُوا رَبَّنَا — قَالُوا بَلْ رَبَّنَا. So Ṭalḥa and Ibn Khuthaim.

109/111: إِنَّهُ — أَنَّهُ. Others, however, said he read إِنْ.

112/114: كَمْ لَبِثْتُمْ — كَمْ لَبِثُوا.

117: عِنْدَ رَبِّهِ — عِنْدَ رَبِّكَ.

SŪRA XXIV

1: فَرَضْنَاهَا — فَرَّضْنَاهَا, supporting the Meccan and Baṣran reading. See also Ibn Masʿūd.

3: وَحُرِّمَ ذٰلِكَ — حَرَّمَ ٱللّٰهُ ذٰلِكَ. So Abū 'l-Mutawakkil.

15/14: تَلَقَّوْنَهُ — تَتَلَقَّوْنَهُ. See also Ibn Masʿūd's reading. Others said تَلِقُونَهُ, a reading given from ʿĀʾisha.

22: وَلْيَعْفُوا وَلْيَصْفَحُوا — وَلْتَعْفُوا وَلْتَصْفَحُوا. So Ibn Qais and Abū ʿImrān.

27: تَسْتَأْنِسُوا وَتُسَلِّمُوا — تُسَلِّمُوا وَتَسْتَأْذِنُوا though some said تُسَلِّمُوا وَتَسْتَأْنِسُوا omitting عَلَىٰ أَهْلِهِ. See also Ibn Masʿūd's reading.

31: غَيْرِ — غَيْرَ supporting the Damascus reading.

35: نُورِهِ — نُورِ ٱلْمُؤْمِنِ, though others said نُورِ مَنْ آمَنَ بِٱللّٰهِ or نُورِ مَنْ آمَنَ بِهِ and others نُورِ ٱلْمُؤْمِنِينَ. See also Ibn Masʿūd's reading.

تَمَسَّهُ — تَمْسَسْهُ. Similarly read by Ibn Masʿūd.

نَوَّرَ ٱلسَّمٰوَاتِ وَٱلْأَرْضَ — نُورُ ٱلسَّمٰوَاتِ وَٱلْأَرْضِ. So Zaid b. ʿAli.

وَقَدَ — يُوقَدُ. See also Ibn Masʿụd.

36: تَسَبَّحَ — يُسَبِّحُ. So read by al-Jaḥdarī and Ibn Yaʿmar. See Ibn Masʿūd.

37: تَنْقَلِبُ — تَتَقَلَّبُ. See also Ibn Masʿūd's reading.

41: مَصْفُوفَاتٍ — صَٰفَّٰتٍ. Similarly read by Ibn Masʿūd.

بَصِيرٌ بِمَا تَفْعَلُونَ — عَلِيمٌ بِمَا يَفْعَلُونَ.

45/44: عَلَى أَرْبَعٍ —. He added وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَكْثَرَ.

55/54: He read the verse ٱلَّذِينَ آمَنُوا بِأَنَّهُمْ يَرِثُونَ ٱلْأَرْضَ وَلَيُمَكِّنَنَّ omitting مِنْكُمْ وَعَمِلُوا ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِنْ قَبْلِهِمْ.

60/59: مِنْ ثِيَابِهِنَّ — ثِيَابَهُنَّ, but some say جَلَابِيبَهُنَّ. See Ibn Masʿūd.

SŪRA XXV

1: عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ مِنْ ذُرِّيَّتِهِ ٱلَّذِينَ وَرِثُوا عِلْمَ — عَلَى عَبْدِهِ لِيَكُونَ ٱلْكِتَابِ مِنْ بَعْدِهِ لِيَكُونُوا. So read also by Ibn Masʿūd.

أَنْزَلَ — نَزَّلَ. So read also by al-Ḥasan.

13/14: مُقَرَّنُونَ — مُقَرَّنِينَ. So read by Muʿādh b. Jabal and others.

25/27: وَنُنْزِلُ ٱلْمَلَائِكَةَ — وَنُزِّلَ ٱلْمَلَائِكَةُ but others say نُزِّلَتِ ٱلْمَلَائِكَةُ others أُنْزِلَ ٱلْمَلَائِكَةُ and others تَنَزَّلَ ٱلْمَلَائِكَةُ.

40/42: أَمْطَرُوا — أُمْطِرَتْ as Ibn Khuthaim, though some say مُطِرَتْ. See Ibn Masʿūd's reading.

41, 42/43, 44: أَهٰذَا ٱلَّذِي بَعَثَ ٱللَّهُ رَسُولًا إِنْ كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَا أَنْ — His reading as that of Ibn Masʿūd was أَهٰذَا ٱلَّذِي ٱخْتَارَهُ ٱللَّهُ مِنْ بَيْنِنَا رَسُولًا إِنْ كَادَ لَيُضِلُّنَا عَنْ عِبَادَةِ ءَالِهَتِنَا لَوْ لَا أَنْ.

62/63: يَتَذَكَّرَ — يَذَّكَّرَ. See also Ibn Masʿūd's reading.

63/64: وَعُبَّادُ — وَعِبَادُ. So read by Ibn Masʿūd also.

64/65: سُجُودًا — سُجَّدًا. As read by Ibn Qais and Abū ʿImran.

75: يُجَازَوْنَ — يُجْزَوْنَ.

76: حَسُنَتْ لَهُمْ — حَسُنَتْ, as Ibn Masʿūd.

77: كَذَّبَ ٱلْكَافِرُونَ — كَذَّبْتُمْ as Ibn ʿAbbās, Ibn Masʿūd and Ibn az-Zubair.

SŪRA XXVI

4/3: فَتَظَلُّ — فَظَلَّتْ. So Ibn Qais and Abū Rajāʾ. See also Ibn Masʿūd.

خَاضِعَةً — خَٰضِعِينَ, so read by Ibn Masʿūd and many others.

22/21: لَا تَمُنُّهَا — تَمُنُّهَا.

45/44: تَلَقَّمُ — تَلْقَفُ as in VII, 117/114.

56: حَٰذِرُونَ — He agreed with TR against the more common حَذِرُونَ.

64: وَأَزْلَقْنَا — وَأَزْلَفْنَا. So Ibn ʿAbbās and Ibn Masʿūd.

82: خَطَايَايَ — خَطِيئَتِي. So al-Ḥasan and Ibn Qais.

86: لِأَبَوَيَّ إِنَّهُمَا كَانَا — لِأَبِي إِنَّهُ كَانَ.

90: وَأُزْلِقَتْ — وَأُزْلِفَتْ. So Ibn ʿAbbās and Ibn Masʿūd.

129: كَأَنَّكُمْ — لَعَلَّكُمْ.

تُخَلَّدُونَ — تَخْلُدُونَ, as read by Qatāda, ʿAlqama and Abū 'l-ʿĀlīya. See also Ibn Masʿūd's reading.

136: أَوَعَظتَّ — أَوَعَظْتَ with *idghām*, as read by many others.

149: تَنْقُبُونَ فِي ٱلْجِبَالِ — تَنْحِتُونَ مِنَ ٱلْجِبَالِ.

155: شُرْبٌ — (bis) شِرْبٌ. So Abū 'l-Mutawakkil, Ibn Abī ʿAbla and others.

197: أَوَ لَيْسَ لَهُمْ — أَوَ لَمْ يَكُنْ لَهُمْ.

202: فَيَأْتِيَهُمْ — فَيَرَوْهُ, or some said فَيَرَوْنَهُ.

وَهُمْ عَامِلُونَ — وَهُمْ لَا يَشْعُرُونَ.

217: وَتَوَكَّلْ — فَتَوَكَّلْ, as the Codices of Madīna and Damascus.

224: يَتَّبِعُهُمْ — يَتْبَعُهُمْ, supporting the reading of Nāfiᶜ and al-Ḥasan.

227/228: أَىَّ مُنْقَلَبٍ يَنْقَلِبُونَ — أَىَّ مُنْفَلَتٍ يَنْفَلِتُونَ. So Muᶜādh, al-Jaḥdarī and others. See also Ibn Masᶜūd's reading.

SŪRA XXVII

8: بُورِكَ مَنْ فِى ٱلنَّارِ وَمَنْ حَوْلَهَا — تَبَارَكَتِ ٱلْأَرْضُ وَمَنْ حَوْلَهَا مِنَ ٱلْمَلَائِكَةِ, though others said he read بُورِكَتِ ٱلنَّار.

11: إِلَّا مَنْ ظَلَمَ — أَلَا مَنْ ظَلَمَ. So aḍ-Ḍaḥḥāk and al-Jaḥdarī.

14: عُلُوًّا — عُلِيًّا. Others, however, said he read عِلِيًّا, as Ibn Masᶜūd, Ṭalḥa and others.

16: عُلِّمْنَا — عَلِمْنَا, so Ibn Masᶜūd and Ibn Qais.

مَنْطِقَ ٱلطَّيْرِ وَأُوتِينَا — مَنْ أَنْطَقَ ٱلطَّيْرَ وَآتَانَا as Ibn Masᶜūd.

18: ٱدْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ — ٱدْخُلْنَ مَسَاكِنَكُنَّ لَا يَحْطِمَنَّكُنَّ. Others said مَسْكَنَكُمْ as al-Jaḥdarī and Abū Ḥaiwa, and others that for لَا يَحْطِمَنَّكُمْ he read لَيَحْطِمَنَّكُمْ.

19: ضَاحِكًا — ضَحِكًا. So Ibn as-Samaifaᶜ and Ibn Masᶜūd.

22: فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ — فَمَكَثَ ثُمَّ قَالَ.

Others said he read فَتَمَكَّثَ as was read also by Ibn Masᶜūd.

أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ — عَلِمْتُ بِمَا لَمْ تَعْلَمْهُ. See Ibn Khuthaim.

25: أَلَّا يَسْجُدُوا لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ — أَلَا تَسْجُدُونَ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ مِنَ ٱلسَّمَاءِ وَٱلْأَرْضِ وَيَعْلَمُ سِرَّكُمْ. See also Ibn Masᶜūd's reading.

30: إِنَّهُ — أَنْ, but some said he read وَإِنَّهُ like Ibn Masᶜūd. Also he read وَأَن for the succeeding وَإِنَّهُ or some said أَنَّهُ.

39: عِفْرِيتٌ — عَفْرِيتٌ. So read by Abū Ḥaiwa and others. See Ibn Masᶜūd. Others gave his reading as عَفْرِيَةٌ.

لَقَوِىٌّ أَمِينٌ — لَقَوِىٌّ أَمِينٌ قَالَ أُرِيدُ أَعْجَلَ مِنْ ذَلِكَ.

مِنَ ٱلْجِنِّ — مِنَ ٱلْجِنِّ آخَرُ. So read by Ibn Khuthaim.

وَإِنِّى — إِنَّهُ, as ᶜAlī and Ibn Khuthaim.

51/52: أَنَّا — أَنْ.

66/68: بَلِ ٱدَّارَكَ — بَلْ تَدَارَكَ, but others say أَمْ تَدَارَكَ. See also Ibn Masᶜūd.

82/84: تُكَلِّمُهُمْ — تُنَبِّئُهُمْ. Some said he read تُكَلِّمُهُمْ كَلَامًا.

84/86: أَمَّا ذَا — أَمَّا ذَا. So read by Abū Ḥaiwa, Ibn Qais and others.

87/89: أَتَوْهُ — أَتَاهُ. So read by Qatāda, Ibn Yaᶜmar and others. See Ibn Masᶜūd.

92/94: وَأَنْ أَتْلُوَا ٱلْقُرْآنَ — وَٱتْلُ عَلَيْهِمْ هَذَا ٱلْقُرْآنَ. See also Ibn Masᶜūd's reading.

SŪRA XXVIII

7/6: فَإِذَا خِفْتِ عَلَيْهِ — فَإِذَا خَشِيتِ أَنْ تَسْمَعَ عَلَيْكِ. So Ṭalḥa and Ibn Khuthaim.

10/9: فَارِغًا — فَزِعًا. So read by Abū Nahīk and others. But some said he read قَرِعًا, as Ibn Masᶜūd.

11/10: جُنُب — جَنَابِ. So Ibn Qais and an-Nuᶜmān b. Sālim. See Ibn Masᶜūd.

15/14: فَوَكَزَهُ — فَلَكَزَهُ as Ibn Masᶜūd.

17/16: فَلَنْ أَكُونَ — فَمَا كُنْتُ. See also Ibn Masᶜūd.

34: يُصَدِّقُنِي — يُصَدِّقُونِي. So read also by Zaid b. ᶜAlī.

35: فَلَنْ يَصِلُوا — فلاَ يَصِلُونَ.

57: ثَمَرَاتُ — ثُمُرَاتُ. So Abān, Abū 'l-Jawzā' and others. See also Ibn Masᶜūd.

60: تَعْقِلُونَ — يَعْقِلُونَ. So read by Shaiba and others.

61: وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ — رَحْمَةً مِنَّا فَهُوَ لَاقِيهَا. So Ibn Qais, Abū 'l-ᶜĀlīya.

أَفَمَنْ وَعَدْنَاهُ — أَمَنْ وَاعَدْنَاهُ. See Ibn Masᶜūd's reading.

80: يُلَقَّاهَا — يُلْقَاهَا. So Ibn Qais, Ibn Abī ᶜAbla and Abū Ḥaṣīn.

82: لَخَسَفَ — لَتُخُسِّفَ. Given also from Ibn Masᶜūd.

لَوْ لَا نِعَمُ ٱللّٰهِ عَلَيْنَا ٱنْقَلَبَ بِنَا — لَوْ لَا أَنْ مَنَّ ٱللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا as Ibn Masᶜūd.

SŪRA XXIX

8/7: حُسْنًا — إِحْسَانًا. See also the reading of Ibn Masᶜūd.

12/11: خَطَايَاهُمْ — خَطِيئَاتِهِمْ. So read by Dāwūd b. Abī Hind.

19/18: يَرَوْا — يَتَفَكَّرُوا فِي أَنْفُسِهِمْ. So read by Abū 'l-Mutawakkil.

25/24: إِنَّمَا ٱتَّخَذْتُمْ مِنْ دُونِ ٱللّٰهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ — فانهم وما يعبدون من دون الله انما مودة بينهم though others said he read the verse فَإِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ ٱللّٰهِ إِنَّمَا ٱتَّخَذْتُمْ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ, and others merely noted that he read مَوَدَّةُ بَيْنِكُمْ supporting the reading of Ibn Kathīr, Abū ᶜAmr and al-Kisā'ī.

33/32: مُنَجُّوكَ — مُنْجُوكَ supporting the Kūfan and Meccan reading.

55: وَيَقُولُ — وَيُقَالُ, so Ibn Masᶜūd.

66: وَلِيَتَمَتَّعُوا — تَمَتَّعُوا, but others say فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ as Ibn Masᶜūd, and others فَفِيهَا تَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ.

SŪRA XXX

2: أَدْنَى — أَدَانِي, as read by Ibn as-Samaifaᶜ, al-Jaḥdarī and others.

27/26: أَهْوَنُ — هَيِّنٌ. See also Ibn Masᶜūd's reading.

39/38: ٱلْمُضْعِفُونَ — ٱلْمُضْعَفُونَ.

58: مُبْطِلُونَ — مُبَطِّلُونَ. So read also by Ibn Qais.

SŪRA XXXI

7/6: وَلَّى مُسْتَكْبِرًا — أَعْرَضَ عَنْهَا وَوَلَّى مُسْتَكْبِرًا. See Ibn Masᶜūd's reading.

9/8: خَالِدِينَ — خَالِدُونَ. So read by Zaid b. ᶜAlī, Abū Nahīk and others.

10/9: خَلَقَ ٱلسَّمٰوَاتِ بِغَيْرِ عَمَدٍ — ٱللّٰهُ ٱلَّذِي يَمُدُّ ٱلسَّمٰوَاتِ بِغَيْرِ عُمُدٍ. See Ibn Masᶜūd.

14/13: وَفِصَالُهُ — وَفَصْلُهُ. So read by al-Ḥasan and others.

16/15: فَتَكُنْ — فَتَكِنْ. So read by aḍ-Ḍaḥḥāk, Ibn Dharr, Qatāda and others.

18/17: تُصَعِّرْ — تُصْعِرْ. So read by Ibn as-Samaifaᶜ, Abū Raja' and al-Jaḥdarī.

19/18: لَصَوْتُ — أَصْوَاتُ. So Ibn Abī ᶜAbla and Abū ᶜImrān.

27/26: وَٱلْبَحْرُ — وَبَحْرٌ. So also Ibn Masᶜūd, though others say that he and Ibn Masᶜūd read وَبَحْرٌ يَمُدُّهُ مِنْ بَعْدِهِ مِدَادُهُ سَبْعَةُ أَبْحُرٍ, and others that he read وَبَحْرٌ مِدَادُهُ يَمُدُّهُ.

31/30: بِنِعْمَتِ — بِنَعْمَاتِ. So Muʿādh and Ibn Qais.

32/31: كَٱلظُّلَلِ — كَٱلظِّلَالِ. So read by al-Jaḥdarī and Ibn Qais.

34: بِأَىِّ — بِأَيَّةِ. So read by Mūsā al-Aswarī.

SŪRA XXXII

5/4: تَعُدُّونَ — يَعُدُّونَ. So read by al-Ḥasan and al-Aʿmash.

6/5: ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ — ذَٰلِكُمُ ٱللَّهُ ٱلَّذِى يَعْلَمُ ٱلْغَيْبَ فِى ٱلسَّمَٰوَاتِ وَٱلْأَرْضِ.

7/6: خَلَقَهُ — خَلْقَهُ, the reading of the non-Kūfans.

12: نَاكِسُوا رُؤُوسِهِمْ — نَكَسُوا رُؤُوسَهُمْ. So Zaid b. ʿAlī.

17: أُخْفِىَ — أَخْفَيْتُ. So al-Aʿmash, Ibn Qais and others, though some gave him as reading أُخْفِى which was the reading of Ḥamza, Yaʿqūb and al-Aʿmash.

SŪRA XXXIII

4: تُظَٰهِرُونَ — تَتَظَهَّرُونَ, though some gave him as reading تَظَّهَّرُونَ with the non-Kūfans.

6: أُمَّهَٰتُهُمْ — أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ, though some say هُوَ أَبُوهُمْ. See Ibn Masʿūd and Ibn Khuthaim.

9: تَرَوْهَا and تَعْمَلُونَ — يَرَوْهَا and يَعْمَلُونَ as the Baṣrans.

14: سُئِلُوا — سُويِلُوا.

19: سَلَقُوكُمْ — صَلَقُوكُمْ. So read by Ibn Abī ʿAbla and Abū Shaikh.

20: لَوْ أَنَّهُمْ — He omitted the لَوْ, as did Ibn Abī ʿAbla and Abū 'l-Mutawakkil.

يَسْئَلُونَ — يَسَّلُونَ. So az-Zuhrī and others.

21: أُسْوَةٌ — He supported TR here and in LX, 4 and 6.

22: زَادَهُمْ — زَادُوهُمْ. So Ibn Masʿūd and Ibn Abī ʿAbla.

33: وَقَرْنَ — وَٱقْرَرْنَ, though some gave him as reading وَٱقْرِرْنَ. See also the reading of Ibn Masʿūd.

39: رِسَٰلَٰتِ — رِسَالَةَ. See also Ibn Masʿūd's reading.

50/49: إِنْ وَهَبَتْ — إِذْ وَهَبَتْ. As al-Ḥasan. See also Ibn Masʿūd's reading.

ٱلَّٰتِى هَاجَرْنَ — وَٱلَّٰتِى هَاجَرْنَ. So Ibn Masʿūd.

وَٱمْرَأَةً مُؤْمِنَةً — وَٱمْرَأَتُهُ مُؤْمِنَةٌ. So Ibn Abī ʿAbla.

52: لَا يَحِلُّ — لَا تَحِلُّ. So read by ʿAlī and the Baṣrans.

69: فَبَرَّأَهُ ٱللَّهُ — فَبَرِىءٌ وَٱللَّهِ. So Ibn Masʿūd.

72: إِنَّا عَرَضْنَا — إِنِّى حَمَلْتُ. So Abū ʿImrān and Muʿādh.

SŪRA XXXIV

1: وَلَهُ ٱلْحَمْدُ فِى ٱلْآخِرَةِ — وَلَهُ ٱلْحَمْدُ فِى ٱلدُّنْيَا وَٱلْآخِرَةِ. See also the reading of Ṭalḥa. Others say he merely read ٱلدُّنْيَا, as read by Ibn Qais.

ٱلْخَبِيرُ — ٱلْعَلِيمُ. So Ibn Masʿūd and Muʿādh.

3: عَٰلِمِ ٱلْغَيْبِ — عَلَّامِ ٱلْغُيُوبِ. So Ibn Khuthaim and Muʿādh.

12/11: غُدُوُّهَا and رَوَاحُهَا — غَدْوَتُهَا and رَوْحَتُهَا. So Abū Nahīk and others.

ٱلرِّيحَ — ٱلرِّيحُ. So Ibn Abī ʿAbla and Abū Ḥaiwa.

14/13: مِنسَأَتَهُ — مِنْسَتَهُ. See also Ibn Masʿūd's reading.

ٱلْجِنُّ — ٱلْإِنْسُ, as Ibn ʿAbbās and aḍ-Ḍaḥḥāk, but some said he read ٱلْإِنْسُ أَنْ لَوْ كَانَ ٱلْجِنُّ. See also Ibn Masʿūd. For

his reading others said ٱلْإِنْسُ أَنْ لَوْ كَانَتِ ٱلْجِنُّ and yet others that he and Abū Mijlaz read تَعَلَّمَ instead of يَعْلَمُونَ.

19/18: رَبَّنَا بَـٰعِدْ — يَا رَبَّنَا بَعِّدْ.

24/23: لَعَلَى — إِمَّا عَلَى, but some say لَأَيُّمَا عَلَى and others لَإِمَّا عَلَى.

26/25: ٱلْفَتَّاحُ — ٱلْفَاتِحُ. So ʿĪsā ath-Thaqafī and others.

37/36: بِٱلَّتِى — بِٱللَّاتِى. So al-Ḥasan, Muʿādh and Abū Mijlaz.

51/50: وَأُخِذُوا — وَأُخِذَ. So read also by Ṭalḥa b. Muṣarrif.

52/51: ٱلتَّنَاوُشُ — ٱلتَّنَوُّشُ.

54: فُعِلَ — فَعَلَ. So read by Ibn Masʿūd.

SŪRA XXXV

1: فَاطِرِ ٱلسَّمَٰوَاتِ وَٱلْأَرْضِ — فَطَرَ ٱلسَّمَٰوَاتِ وَٱلْأَرْضَ. So read by aḍ-Ḍaḥḥāk and others.

جَاعِلِ ٱلْمَلَٰٓئِكَةِ — جَعَلَ ٱلْمَلَٰٓئِكَةَ. See also Ibn Masʿūd's reading.

2: مُمْسِكَ لَهَا and مُرْسِلَ لَهُ — مُمْسِكٌ لَهُ and مُرْسِلٌ لَهَا. So Ibn Abī ʿAbla.

10/11: يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ — يُصْعِدُ ٱلْكَلَامَ ٱلطَّيِّبَ. So Ibn Qais and al-Jaḥdarī.

12/13: شَرَابُهُ — شُرْبُهُ. So Abū Rajāʾ and others.

18/19: يَتَزَكَّى — يَزَّكَّى. So Ṭalḥa b. Muṣarrif and others.

27/25: مُخْتَلِفًا — مُخْتَلِفَةً. So Ibn Masʿūd.

36/33: نَجْزِى كُلَّ — تُجْزَى كُلُّ, which was the Baṣran reading.

37/34: يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ — يَذَّكَّرُ فِيهِ مَنِ ٱذَّكَّرَ. So Ibn Khuthaim. Others said يَتَذَكَّرُ. See also Ibn Masʿūd's reading.

41/39: وَلَئِنْ — وَلَوْ. So Ibn Abī ʿAbla and Ibn Qais.

SŪRA XXXVI

5/4: تَنْزِيلَ — تَنْزِيلُ, as read by the Baṣrans.

8/7: جَعَلْنَا فِى أَعْنَٰقِهِمْ — جَعَلْنَا أَيْمَٰنَهُمْ. See also Ibn Masʿūd and Ibn ʿAbbās.

9/8: سَدًّا (bis) — سُدًّا, as ʿAlī, Yaʿqūb and others.

29/28: صَيْحَةً — زَقْيَةً. So vv. 49 and 53, see Ibn Masʿūd's reading.

30/29: يَا حَسْرَةً عَلَى ٱلْعِبَادِ — يَا حَسْرَةَ ٱلْعِبَادِ, but others say يَا حَسْرَةً as Qatāda.

31: لَا يَرْجِعُونَ — لَا يَرْجِعُونَ أَفَلَا تَعْقِلُونَ. So Ibn Khuthaim.

36: وَمِمَّا لَا يَعْلَمُونَ — وَمِمَّا لَا يَأْكُلُونَ. So Ibn Khuthaim.

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرًّا others say he read لَا مُسْتَقَرَّ. See also Ibn Masʿūd's reading.

41: ذُرِّيَّتَهُمْ — ذُرِّيَّاتِهِمْ. So az-Zuhrī, Muʿādh and others.

49: يَخِصِّمُونَ — يَخْتَصِمُونَ. So Ibn Qais, Abū Nahīk and others.

52: مَنْ بَعَثَنَا — مِنْ هَبِّنَا, but some said he read مَنْ وَهَبَنَا, others said مَنْ أَهَبَّنَا as Ibn Masʿūd.

55: شُغُلٍ — شُغْلٍ. So read by Zaid b. ʿAlī and many others.

58: سَلَٰمٌ — سَلَامًا. Likewise Ibn Masʿūd.

60: أَلَمْ أَعْهَدْ إِلَيْكُمْ — أَلَمْ آخُذْ عَلَيْكُمُ ٱلْعُهُودَ. So Ibn Masʿūd.

62: جِبِلًّا — جُبْلًا as some of the Baṣrans, but others said that he and Ibn Masʿūd read قُرُونًا.

تَعْقِلُونَ — تَسْمَعُونَ. So Ibn Masʿūd.

64: بِمَا كُنتُمْ تَكْفُرُونَ — بِمَا كُنتُمْ تَكْفُرُونَ فِى ٱلدُّنْيَا.

65: وَتُكَلِّمُنَا — لِتُكَلِّمَنَا. See Ibn Masʿūd and Ṭalḥa.

70: لِيُنْذِرَ — لِتُنْذِرَ, which was the reading of Ibn ʿĀmir, Nāfiʿ and Yaʿqūb.

71: عَمِلَتْ — عَمِلَتْهَا. So Ibn Qais and Ibn Dharr.

72: رَكُوبُهُمْ — رَكُوبَتُهُمْ, said to have been so read by ʿĀʾisha.

83: وَإِلَيْهِ — وَإِلَيْنَا. So Ibn Qais, Muʿādh and Abū Mijlaz.

SŪRA XXXVII

6: بِزِينَةٍ ٱلْكَوَاكِبِ — بِزِينَةِ ٱلْكَوَاكِبُ. So Zaid b. ʿAlī and others. See Ibn Masʿūd.

57/55: نِعْمَةُ — رَحْمَةُ. So Ibn Khuthaim and Abū ʾl-Mutawakkil.

68/66: مَرْجِعَهُمْ — مَصِيرَهُمْ. So Muʿādh and Abū Mijlaz.

75/73: نُوحٌ — نُوحًا. So Jaʿfar aṣ-Ṣādiq and Ibn Qais.

104: أَنْ — He omitted the word.

123: إِلْيَاسَ — إِبْلِيسَ. See also Ibn Masʿūd's reading here.

130: إِلْ يَاسِينَ — إِبْلِيسِينَ, though others say he read إِيل يَاسِينَ.

147: أَوْ — وَ. So read by Abū's-Sammāl and others.

SŪRA XXXVIII

1: ص — صَادِ, though others say صادُ as Ibn as-Samaifaʿ and others.

6/5: وَقَالَ — وَٱنْطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا وَٱصْبِرُوا عَلَى ءَالِهَتِكُمْ ٱلْمَلَأُ بَعْضُهُمْ لِبَعْضٍ ٱصْبِرُوا عَلَى عِبَادَةِ ءَالِهَتِكُمْ.

22/21: تُشْطِطْ — تُشَاطِطْ. So read by Abū's-Sammāl and others.

23/22: تِسْعُونَ نَعْجَةً — تِسْعُونَ نَعْجَةً حَامِلَةً.

33/32: مَسْحًا — مِسَاحًا. So Zaid b. ʿAlī and others.

53: تُوعَدُونَ — يُوعَدُونَ supporting the Meccan and Baṣran reading.

58: وَءَاخَرُ — وَأُخَرُ, as read by the Baṣrans.

SŪRA XXXIX

1: He prefaced the verse with حم, as did Ibn Qais and Abū Mijlaz.

3/4: مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا — مَا نَعْبُدُكُمْ إِلَّا لِتُقَرِّبُونَا. See also Ibn Masʿūd.

3/5: كَاذِبٌ كَفَّارٌ — كَذُوبٌ كَفُورٌ. See also Ibn Masʿūd.

9/12: يَحْذَرُ ٱلْآخِرَةَ — يَحْذَرُ عَذَابَ ٱلْآخِرَةِ. So Saʿīd b. Jubair.

22/23: مِنْ ذِكْرِ ٱللَّهِ — عَنْ ذِكْرِ ٱللَّهِ. So Abū ʿImrān.

33/34: وَصَدَّقَ بِهِ — والذى تصدق بخاتمه. Others said that for وَٱلَّذِي وَٱلَّذِينَ جَاءُوا بِٱلصِّدْقِ وَصَدَّقُوا بِهِ he read جَاءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِ. As Ibn Masʿūd.

36/37: بِكَافٍ عَبْدَهُ — بِكَافِي عِبَادِهِ. See Ibn Masʿūd's reading.

بِٱلَّذِينَ مِنْ دُونِهِ — بِٱلْآلِهَةِ ٱلَّتِي يَعْبُدُونَهَا مِنْ دُونِهِ. See also Ibn Masʿūd.

38/39: كَاشِفَاتُهُ — كَشَفَتْ ضُرَّهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ عَنِّي وَبِرَحْمَتِهِ هَلْ هُنَّ مَانِعَاتُهُ عَنِّي.

42/43: ٱلَّتِي قَضَى عَلَيْهَا — ٱلَّذِي قَضَى عَلَيْهِ.

53/54: إِنَّ ٱللَّهَ يَغْفِرُ — إِنَّهُ يَغْفِرُ لَكُمْ. So Abū Mijlaz.

59/60: قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنْتَ — قَدْ جَاءَتْكُمْ ٱلرُّسُلُ بِآيَاتِي فكذبتم بِهَا وَٱسْتَكْبَرْتُمْ وَكُنْتُمْ. Others قَدْ جَاءَهُ آيَاتُنَا وَكَذَّبَ بِهَا وَٱسْتَكْبَرَ وَكَانَ like Ibn Khuthaim, but others said he read قَدْ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَٱسْتَكْبَرْتَ. See Ibn Masʿūd.

60/61: وُجُوهُهُمْ — أُجُوهُهُمْ.

SŪRA XL

5: لِيَأْخُذُوهُ — لِيَقْتُلُوهُ. As Ibn Qais and Abū ʾl-Mutawakkil.

8: جَنَّاتِ عَدْنٍ — جَنَّةَ عَدْنٍ. So Ibn Masʿūd and Zaid b. ʿAlī.

15: لِيُنْذِرَ يَوْمَ — لِيُنْذَرَ يَوْمُ.

16: عَلَى ٱللَّهِ — عَلَيْهِ. So Ibn Masʿūd.

26/27: أَوْ أَنْ — فَأَنْ.

36/38: أَبْلُغُ — أَطلعُ.

44/47: فَسَتَذْكُرُونَ — فَسَتَذَكَّرُونَ. So Ibn Qais and others. Some, however, said he read فَسَتُذَكَّرُونَ as Ibn Masᶜūd and Abū Rajāʾ.

71/73: وَٱلسَّلَاسِلُ — فِي ٱلسَّلَاسِلِ.

82: وَءَاثَارًا قُوَّةً وَأَشَدَّ — ءَاثَارًا وَأَطْوَلَ خِلْقَةً مِنْكُمْ أَعْظَمَ.

SŪRA XLI

3/2: ءَايَاتُهُ فُصِّلَتْ — فَصَّلْتُ آيَاتِهِ. So read also by Ibn Masᶜūd.

11/10: ٱسْتَوَى — صَعِدَ. So Ibn Qais and Abū Mijlaz.

أَتَيْنَا — أَجَبْنَاكَ لَمَّا دَعَوْتَنَا.

21/20: شَهِدْتُمْ — شَهِدْتُنَّ. So Ibn Khuthaim and Zaid b. ᶜAlī.

44: ءَاعْجَمِيٌّ — قُلْ أَعْجَمِيٌّ or some said بَلْ أَعْجَمِيٌّ.

SŪRA XLII

14/13: أُورِثُوا — وُورِثُوا. So Ibn Masᶜūd.

15/14: لِأَعْدِلَ — لِأَحْكُمَ. See also Ibn Masᶜūd's reading.

23/22: ٱلْمَوَدَّةَ — مَوَدَّةً. So Zaid b. ᶜAlī.

25/24: تَفْعَلُونَ — يَفْعَلُونَ, supporting the reading of the non-Kūfans.

26/25: ٱلَّذِينَ — لِلَّذِينَ. So Abū Ḥaṣīn.

51/50: حِجَابٍ — حُجُبٍ. So Ibn Masᶜūd and others.

52: لَتَهْدِي — لَتَدْعُوا. So read also by Ibn Masᶜūd.

SŪRA XLIII

5/4: أَنْ كُنْتُمْ — إِذْ كُنْتُمْ. So Zaid b. ᶜAlī and Abū ᶜImrān.

18/17: يُنَشَّؤُا — يَنْشَؤُا.

19/18: عِبَادُ — عَبْدُ. See also Ibn Masᶜūd's reading.

ٱلَّذِينَ هُمْ — ٱلَّذِينَ omitting هُمْ, but some said he omitted the ٱلَّذِينَ also and read ٱلْمَلَائِكَةَ عِبَادَ ٱلرَّحْمَٰنِ.

أَشَهِدُوا خَلْقَهُمْ — أَوَ شَهِدُوا خَلْقَهُمْ as Ibn Masᶜūd.

24/23: جِئْتُكُمْ — جِئْنَاكُمْ. So read by Abū Jaᶜfar and others.

35/34: وَإِنْ كُلُّ ذَٰلِكَ لَمَّا — وَمَا كُلُّ ذَٰلِكَ إِلَّا but some say he merely read إِلَّا instead of لَمَّا.

36/35: يَعْشُ — يَعْشُو. So read by Zaid b. ᶜAlī.

نُقَيِّضْ لَهُ شَيْطَانًا — يُقَيَّضْ لَهُ شَيْطَانٌ. So Ibn ᶜAbbās and others.

45/44: وَسْئَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا — واسل ٱلَّذِينَ أَرْسَلْنَا إِلَيْهِمْ مِنْ قَبْلِكَ رُسُلَنَا. See Ibn Masᶜūd.

46/45: وَمَلَإِيهِ فَقَالَ — قَوْمِهِ فَقَلْ.

53: أَلْقِيَ عَلَيْهِ أَسْوِرَةٌ — أَلْقِيَ عَلَيْهِ أَسَاوِرَ, but others say أُلْقِيَ عَلَيْهِ أَسَاوِرُ as al-Aᶜmash, and others أُلْقِيَ عَلَيْهِ أَسَاوِيرُ as Ibn Masᶜūd.

58: أَمْ هُوَ — أَمْ هَٰذَا. So Ibn Masᶜūd.

61: لَعِلْمٌ — لَذِكْرٌ.

72: أُورِثْتُمُوهَا — وُرِّثْتُمُوهَا. So read by Ibn Qais.

84: إِلَٰهٌ (bis) — ٱللّٰهُ. So read by Ibn Masᶜūd.

88: يَارَبِّ — يَارَبَّ.

SŪRA XLIV

12/11: ٱكْشِفْ — ٱصْرِفْ.

45: كَٱلْمُهْلِ — كَٱلْمَهْلِ, as al-Ḥasan and aḍ-Ḍaḥḥāk.

SŪRA XLV

4/3: ءَايَٰتٌ — لَآيَاتٍ. So read also by Ibn Masᶜūd.

5/4: ءَايَٰتٌ — As in v. 3.

9/8: عَلِمَ مِنْ آيَاتِنَا شَيْئًا — عُلِّمَ مِنْ آيَاتِنَا شَيْءٌ, as Qatāda. See also Ibn Masᶜūd.

23/22: تَذَكَّرُونَ — تَتَذَكَّرُونَ. So read also by al-Aᶜmash.

24/23: إِلَّا ٱلدَّهْرُ — إِلَّا دَهْرٌ يَمُرُّ. So Ibn Masᶜūd.

SŪRA XLVI

4/3: أَثَرَةٍ — أَثْرَةٍ. See also Ibn Masᶜūd's reading.

5/4: مِنْ دُونِ ٱللَّهِ — مِنْ غَيْرِ ٱللَّهِ. So Muᶜādh and Ibn Khuthaim.

15/14: إِذَا بَلَغَ — إِذَا ٱسْتَوَى وَبَلَغَ. So Ibn Masᶜūd.

رَبِّ أَلْهِمْنِي أَنْ أَشْكُرَكَ عَلَى ٱلنِّعَمِ ٱلَّتِي — رَبِّ أَوْزِعْنِي ..... صَٰلِحًا
أَنْعَمْتَ بِهَا عَلَيَّ وَعَلَى وَالِدَيَّ أَنْ نَعْمَلَ صَالِحًا.

17/16: أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ — أَتَأْمُرَانِنِي أَنْ أَرْجِعَ عَنْ عِبَادَةِ ٱللَّهِ ٱلْقُرُونَ. So Ibn Masᶜūd.

20/19: ٱلْهُونِ — ٱلْهَوَانِ. So Ibn Abī ʿAbla and others.

أَذْهَبْتُمْ — آذْهَبْتُمْ. So Qatāda, Mujāhid and others.

21/20: وَقَدْ خَلَتِ ٱلنُّذُرُ — وَقَدْ خَلَتِ ٱلرُّسُلُ ٱلَّذِينَ كَانُوا يُنْذِرُونَهُمْ لَيْلَهُمْ وَنَهَارَهُمْ. So Ibn Qais.

24/23: بَلْ هُوَ مَا — قُلْ بَلْ هُوَ مَا. See Ibn Masᶜūd's reading.

25/24: مَسَٰكِنُهُمْ — مَسْكَنُهُمْ. So Abū Nahīk and Ibn Qais.

28/27: إِفْكُهُمْ — أَفَكَهُمْ. So Ibn ʿAbbās and others. See also Ibn Masᶜūd.

فَلَوْلَا — فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا مِنْ دُونِ ٱللَّهِ قُرْبَانًا آلِهَةً
نَصَرَتْهُمْ آلِهَتُهُمُ ٱلَّتِي يَعْبُدُونَهَا مِنْ دُونِ ٱللَّهِ مِنْ شَيْءٍ.

35: نَهَارٍ — ٱلنَّهَارِ. So Ibn Qais and Abū Nahīk.

SŪRA XLVII

2: نُزِّلَ — أُنْزِلَ. See also the reading of Ibn Masᶜūd. Others said he read أَنْزَلَ as read by Abū 'l-Mutawakkil.

4/5: قُتِلُوا — قَتَلُوا. So Abū 'l-ʿĀlīya and Qatāda.

18/20: أَنْ تَأْتِيَهُمْ — إِنْ تَأْتِهِمْ. So Abū 's-Sammāl.

21/22: طَاعَةٌ — يَقُولُونَ طَاعَةٌ.

24/26: أَقْفَالُهَا — أَقْفُلُهَا. So Ibn Qais and Ibn as-Samaifaᶜ.

37/39: أَضْغَٰنَكُمْ — يُخْرِجْ أَضْغَانُكُمْ يَخْرُجْ.

SŪRA XLVIII

9: تُعَزِّرُوهُ — تَعْزُرُوه. So Abū Rajāᶜ and others.

تُسَبِّحُوهُ — يُسَبِّحُوا ٱللَّهَ. So Ibn Masᶜūd.

10: فَسَيُؤْتِيهِ — He supported TR against the more common فَسَنُؤْتِيهِ.

11: ضَرًّا — ضُرًّا supporting the Kufān reading.

15: كَلَٰمَ ٱللَّهِ — أَنْ يُغَيِّرُوا ٱلْكِتَابَ ٱلَّذِى نَزَّلَ عَلَى رَسُولِهِ so Ibn Qais. See Ibn Masᶜūd.

16: يُسْلِمُونَ — يُسْلِمُوا. Some said Ibn Masᶜūd read likewise.

فَإِنْ تُطِيعُوا — فَإِنْ تُطِيعُوا ٱللَّهَ وَرَسُولَهُ وَتُصَدِّقُوا بِمَا جَاءَكُمْ بِهِ وَتُنْفِقُوا. So Ibn Qais.

25: تَزَيَّلُوا — تَزَايَلُوا. So Ibn Abī ʿAbla and others.

26: ٱلْجَٰهِلِيَّةِ — He added لو حميتم كما حموا لفسد المسجد الحرام.

28: أَرْسَلَ رَسُولَهُ — أَرْسَلَ نَبِيَّهُ. See Ibn Masᶜūd's reading.

29: أَشِدَّاءُ — أَشُدَّاءُ. So Ibn Abī Isḥāq. See also Ibn Masᶜūd's reading.

شَطْـَٔهُ — شَطَاءَهُ. So Ibn Hurmuz and others. Note also Ibn Masᶜūd.

SŪRA XLIX

2: أَنْ تَحْبَطَ — فَتَحْبَطَ as Ibn Masᶜūd, but others say فَتَذْهَبَ as Abū Nahīk.

4: ٱلْحُجُرَاتِ — ٱلْحُجَرَاتِ. So read by Abū Jaᶜfar and Shaiba.

أَكْثَرُهُمْ — أَكْثَرُهُمْ بَنُو تَمِيمٍ. See also Ibn Khuthaim.

7: يُطِيعُكُمْ — عِتْرَتَهُ لَوْ يُطَاوِعُكُمْ see Ibn Masʿūd.

9: اقْتَتَلُوا — اقْتَتَلَا. So Ibn Masʿūd and Zaid b. ʿAlī.

10: أَخَوَيْكُمْ — إِخْوَتِكُمْ, as read by Yaʿqūb and others.

11: عَسَى — عَسَوْا. So Ibn Masʿūd.

عَسَى (second occurrence) — عَسَيْنَ. So Ibn Masʿūd.

13: لِتَعَارَفُوا — لِتَعْرِفُوا. So Ibn ʿAbbās and aḍ-Ḍaḥḥāk.

14: يَلِتْكُمْ — يَأْلِتْكُمْ, supporting the Baṣran reading.

18: تَعْمَلُونَ — يَعْمَلُونَ. So Mujāhid, Qatāda and others.

SŪRA L

7: وَالْأَرْضَ — وَالْأَرْضُ. So Muʿadh, Abū 's-Sammāl and others.

19/18: الْمَوْتِ بِالْحَقِّ — الْحَقِّ بِالْمَوْتِ. So read by Ibn Masʿūd.

سَكْرَةُ — سَكَرَاتُ. So Ibn Masʿūd and Saʿīd b. Jubair.

24/23: أَلْقِيَا — إِلْقَاءٌ. So read by al-Ḥasan.

30/29: نَقُولُ — يُقَالُ. So Ibn Masʿūd and al-Ḥasan.

31/30: وَأُزْلِفَت — وَأُزْلِقَت. So Muʿādh.

36/35: فَنَقَّبُوا — فَنَقِبُوا. So al-Ḥasan, and see Ibn Masʿūd's reading.

44/43: تَشَقَّقُ — تَنْشَقِقُ. So Zaid b. ʿAlī.

SŪRA LI

7: الْحُبُكِ — الْحُبْكِ. See also Ibn Masʿūd.

16: آخِذِينَ — آخِذُونَ. So read by Ibn Abī ʿAbla and others.

22: رِزْقُكُمْ — أَرْزَاقُكُمْ. See also the reading of Ibn Masʿūd.

44: الصَّاعِقَةُ — الصَّوَاعِقُ. So Ibn Masʿūd.

49: تَذَكَّرُونَ — تَتَذَكَّرُونَ.

56: وَالْإِنْسَ — وَالْإِنْسَ مِنَ الْمُؤْمِنِينَ. So Ibn ʿAbbās and Ibn Masʿūd.

58: إِنَّ اللَّهَ هُوَ الرَّزَّاقُ — إِنِّي أَنَا الرَّزَّاقُ. So Ibn Masʿūd.

SŪRA LII

7: لَوَاقِعٌ — وَاقِعٌ. So Zaid b. ʿAlī and others read.

18: فَكِهِينَ — فَاكِهُونَ. So Abū's-Sammāl and others.

21: أَلَتْنَاهُمْ — لِتْنَاهُمْ. So read by Ibn Masʿūd and Ṭalḥa.

ذُرِّيَّتُهُمْ — ذُرِّيَّاتُهُمْ, supporting the reading of the Baṣrans.

SŪRA LIII

8: فَتَدَلَّى — فَتَدَانَى. So Abū 'l-Mutawakkil and Abū ʿImrān.

15: عِنْدَهَا جَنَّةُ — عِنْدَهُمْ جَنَّاتُ, as Ibn Masʿūd.

22: ضِيزَى — ضَيْزَى. So read by Zaid b. ʿAlī.

26: شَفَاعَتُهُمْ — شَفَاعَتُهُ. So read by Zaid b. ʿAlī and others, some, however, say he read شَفَاعَاتُهُمْ as Ibn Abī ʿAbla.

28/29: بِهِ — بِهَا.

50/51: عَادًا الْأُولَى — عَادَ الْأُولَى. Others say he read with Ibn Masʿūd أَنَّهُ أَهْلَكَ الْقُرُونَ الْأُولَى وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ فَمَا أَبْقَى.

53/54: وَالْمُؤْتَفِكَةَ — وَالْمُؤْتَفِكَاتِ, as al-Ḥasan.

58: He added a verse — وَالَّذِينَ كَفَرُوا سَتَأْتِيهِمُ الْغَاشِيَةُ. See Ṭalḥa and Ibn Masʿūd.

60: وَتَضْحَكُونَ —. He omitted the وَ as did Ibn Masʿūd and al-Ḥasan.

SŪRA LIV

1: وَانْشَقَّ — وَقَدِ انْشَقَّ. So Ḥudhaifa and Muʿādh.

4: مُزْدَجَرٌ — مُزْجَرٌ. So read by Muʿādh, Ibn Qais and Zaid b. ʿAlī.

7: خُشَّعًا — خَاشِعَةً. So read by Ibn Masʿūd, but some say he read — دَامِعَةً أَبْصَارُهُمْ دَامِعَةً قُلُوبُهُمْ.

12: الْمَاءُ — الْمَاءَانِ. So Zaid b. ʿAlī. See also Ibn Khuthaim.

12: فَجَّرْنَا — فَجَرْنَا. So Ibn Mas'ūd.

15: مُدَّكِرٍ — مُذْكِرٍ. So Ibn Qais and others. See also Ibn Mas'ūd.

20: أَعْجَازُ — أَعْجُزُ. See the reading of Ibn Mas'ūd.

45: ٱلدُّبُرَ — ٱلْأَدْبَارَ. So Ibn Abī 'Abla and Ibn Qais.

سَيُهْزَمُ ٱلْجَمْعُ — سَتُهْزَمُ جُمُوعُهُمْ, as Ibn Mas'ūd.

48: يُسْحَبُونَ — يُسْحَبُونَ. So read by Ibn Qais.

55: مَقْعَدِ — مَقَاعِدِ. So read by Abū's-Sammāl.

SŪRA LV

13/12: فَبِأَيِّ — فَبِأَيْنَ, and so throughout the Sūra.

22: يَخْرُجُ — يُخْرَجُ.

27: ذُو — ذِي. So read by Ibn Mas'ūd.

31: لَكُمْ — إِلَيْكُمْ.

35: نُحَاسٌ — نُحَسٌ.

54: فُرُشٍ — فُرْشٍ. So read by Ibn Mas'ūd and Abū Ḥaiwa.

76: خُضْرٍ — خُضُرٍ. So read by al-A'raj.

78: He added the sentence — فَبِأَيِّ ءالآءِ رَبِّكُمَا تُكَذِّبَانِ.

SŪRA LVI

10: He read here like Ibn Mas'ūd and Ibn Khuthaim a Shī'a reading — وَٱلسَّابِقُونَ بِٱلْإِيمَانِ بِٱلنَّبِيِّ (عليه السلام) فَهُمْ عَلِيٌّ وَذُرِّيَّتُهُ ٱلَّذِينَ ٱصْطَفَاهُمُ ٱللّٰهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ ٱلْمَوَالِيَ عَلَى غَيْرِهِمْ أُولٰئِكَ هُمُ ٱلْفَائِزُونَ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

12: جَنَّٰتِ — جَنَّةِ. So Ṭalḥa and Ibn Khuthaim.

22: وَحُورٌ عِينٌ — وَحُورًا عِينًا. So read by Ibn Mas'ūd.

33/32: مَقْطُوعَةٍ — مَنْقُوضَةٍ.

34/33: فُرُشٍ — فُرْشٍ. So read by Ibn Mas'ūd and Abū Ḥaiwa.

65: تَفَكَّهُونَ — تَفَكَّنُونَ. So read by Ibn Qais.

82/81: تُكَذِّبُونَ — تَكْذِبُونَ. So read by Mu'ādh and Ibn Qais.

SŪRA LVII

9: يُنَزِّلُ — أَنْزَلَ. So read by Zaid b. 'Alī.

13: ٱنْظُرُونَا لِلَّذِينَ آمَنُوا — أَنْظِرُونَا لِلَّذِينَ آمَنُوا أَخِّرُونَا لِلَّذِينَ آمَنُوا أَمْهِلُونَا لِلَّذِينَ آمَنُوا ٱرْقُبُونَا. See Ibn Mas'ūd.

بَاطِنُهُ فِيهِ ٱلرَّحْمَةُ — بِأَنَّ فِي بَاطِنِهِمَا ٱلرَّحْمَةَ وَمِنْ تِلْقَائِهِمَا ٱلْعَذَابُ. See Ibn Mas'ūd.

16/15: أَلَمْ — أَلَمَّا. See also the reading of Ibn Mas'ūd.

فَطَالَ — فَطَوَّلَ. So also Ibn Mas'ūd.

18/17: ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَاتِ — ٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَاتِ.

22: فِي ٱلْأَرْضِ — فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَاءِ.

23: ءاتَٰكُمْ — أَتَاكُمْ, supporting the Baṣran reading.

29: لِئَلَّا — لِكَيْ. So read also by Ibn Mas'ūd.

أَلَّا — إِنَّهُمْ لَا.

SŪRA LVIII

2: يُظَّهَّرُونَ — يَتَظَاهَرُونَ, though some said he read يَتَظَهَّرُونَ.

4/5: لِتُؤْمِنُوا بِٱللّٰهِ وَرَسُولِهِ — لِيَعْلَمُوا أَنَّ ٱللّٰهَ قَرِيبٌ إِذَا دَعَوْتُمُوهُ as Ibn Mas'ūd, and then added to it — مُجِيبٌ إِذَا سَأَلْتُمُوهُ.

7/8: ثَلَٰثَةٍ and خَمْسَةٍ — ثَلَاثَةً and خَمْسَةً. So Ibn Abī 'Abla.

وَلَا أَدْنَىٰ — وَلَا أَقَلَّ. See Ibn Mas'ūd and Zaid b. 'Alī.

8/9: وَيَتَنَٰجَوْنَ — فَيَنْتَجُونَ. See Ibn Mas'ūd's reading.

11/12: تَفَسَّحُوا — تَفَاسَحُوا. So also al-Ḥasa and Ibn Qais.

SŪRA LIX

3: اَلْجَلَا — الْجَلَاءَ. So read by al-Ḥasan.

10: غِمْرًا — غِلًّا. See also Ibn Masʿūd's reading.

23: اَلْمُؤْمَنُ — اَلْمُؤْمِنُ. So ʿIsā ath-Thaqafī.

SŪRA LX

3: نُفَصِّلُ — يَفْصِلُ. So read by Ṭalḥa b. Muṣarrif and others.

11: فَأَعْقَبْتُمْ — فَعَاقَبْتُمْ. See also Ibn Masʿūd's reading.

SŪRA LXI

6: رَسُولُ ٱللّٰهِ إِلَيْكُمْ وَأُبَشِّرُكُمْ بِنَبِيٍّ — رَسُولُ ٱللّٰهِ إِلَيْكُمْ ..... سِحْرٌ مُبِينٌ
أُمَّتُهُ آخِرُ ٱلْأُمَمِ يَخْتِمُ ٱللّٰهُ بِهِ ٱلْأَنْبِيَاءَ وَٱلرُّسُلَ قَالُوا هٰذَا سِحْرٌ مُبِينٌ.

11: تُؤْمِنُونَ and تُجَٰهِدُونَ — تُؤْمِنُوا and تُجَاهِدُوا. So Zaid b. ʿAlī.

13: نَصْرًا مِنَ ٱللّٰهِ وَفَتْحًا قَرِيبًا — نَصْرٌ مِنَ ٱللّٰهِ وَفَتْحٌ قَرِيبٌ. So read by Ibn Abī ʿAbla.

14: فَثَبَّتْنَا ٱلَّذِينَ آمَنُوا ثُمَّ نَصَرْنَاهُمْ عَلَى — فَأَيَّدْنَا ٱلَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ
عَدُوِّهِمْ. See Ibn Masʿūd.

SŪRA LXII

9: فَامْضُوا — فَاسْعَوْا. So read by Ibn Masʿūd.
يَوْمِ ٱلْعَرُوبَةِ ٱلْكُبْرَى — يَوْمِ ٱلْجُمُعَةِ.

11: انْصَرَفُوا — انْفَضُّوا. So Zaid b. ʿAlī and Ibn Qais.
مِنَ ٱلتِّجَارَةِ لِلَّذِينَ ٱتَّقَوْا — مِنَ ٱلتِّجَارَةِ. So Ṭalḥa.

SŪRA LXIII

6: آسْتَغْفَرْتَ — أَسْتَغْفَرْتَ as Abū Jaʿfar. See Ibn Masʿūd's reading.

8: لَيَخْرُجَنَّ — لَيُخْرِجَنَّ. So read by Ibn Yaʿmar and others.

10: فَأَتَصَدَّقَ — فَأَصَّدَّقَ. So read likewise by Ibn Masʿūd. So for وَأَكُنْ he read وَأَكُونَ.
مِنَ ٱلْمُصْلِحِينَ — مِنَ ٱلصَّٰلِحِينَ.

SŪRA LXIV

11: يَهْدَأْ قَلْبُهُ — يَهْدِ قَلْبَهُ.

14: أَزْوَاجَكُمْ وَأَوْلَادَكُمْ — مِنْ أَزْوَاجِكُمْ وَأَوْلَٰدِكُمْ without مِنْ and with a following عَدُوٌّ لَكُمْ.

SŪRA LXV

1: فِي قُبُلِ عِدَّتِهِنَّ — لِعِدَّتِهِنَّ. So read by Ibn ʿAbbās and others. Others said لِقُبُلِ عِدَّتِهِنَّ. So Ibn Khuthaim. See also Ibn Masʿūd.
إِلَّا أَنْ يَفْحُشْنَ — إِلَّا أَنْ يَأْتِينَ بِفَٰحِشَةٍ مُبَيِّنَةٍ. But some said يَفْحُشْنَ عَلَيْكُمْ. See also Ibn Masʿūd's reading.

7: قُدِّرَ — قُدِرَ. Though some said he read قَدَّرَ عَلَيْهِ رِزْقَهُ as Ibn Khuthaim, and Ibn Masʿūd.

11: رَسُولٌ — رَسُولًا. So read by Ibn Abī ʿAbla and others.

SŪRA LXVI

3: عُرَّافَ بَعْضِهِ — عَرَّفَ بَعْضَهُ. So read by Ibn Masʿūd.

4: تَظَّهَّرَا — تَظَاهَرَا. So read by Ibn Yaʿmar and others.
ٱلْمُؤْمِنِينَ أَبُو بَكْرٍ وَعُمَرُ — ٱلْمُؤْمِنِينَ.

5: سَيِّحَاتٍ — سَٰئِحَٰتٍ. So Ibn Qais and others.

12: صَدَقَتْ بِكَلِمَةِ رَبِّهَا — وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا.

SŪRA LXVII

3: تَفَاوُتٍ — تَفَٰوُتٍ as read by Zaid b. ʿAlī. See also Ibn Masʿūd.

8: تميز — تميز. So Ṭalḥa and Abū Ḥaṣīn.

9: جاءتكم رسل منكم — جاءنا نذير فكذبنا وقلنا ما نزل الله من شيء فكذبتموهم وقلتم لها ما نزل الله عليكم من شيء. So read also by Ibn Masʿūd.

22: أفمن — أمن. So read by Ṭalḥa and Ibn Qais.

27: كنتم به تدعون — كنتم تدعون without the به. See also Ibn Masʿūd.

SŪRA LXVIII

6: بأييكم المفتون — في أيكم يفتنون.

13: عتل — عتل. So read by al-Ḥasan and others.

38: إن — ءائن. So read by al-Ḥasan and others.

39: إن لكم — ءإن لكم. So Ibn Qais and Abū ʿImrān al-Jawnī.

41: شركاء and بشركائهم — شرك and بشركهم. So read by Ibn Abī ʿAbla.

42: يكشف — تكشف. So read by Ibn Masʿūd.

49: تداركه — تداركته, as Ibn Masʿūd, but some said he read تتداركه.

51: ليزلقونك — ليزهقونك. See Ibn ʿAbbās and Ibn Masʿūd.

SŪRA LXIX

5 and 6: فأهلكوا — فهلكوا. So Zaid b. ʿAlī.

9: من قبله — من معه, though some said من تلقاءه, both of which forms were also given from Ibn Masʿūd.

12: تعيها — تعيها. So read by Abū's-Sawwār and others.

14: فدكتا — فدكت. So read by Abū's-Sammāl and others.

19: كتابيه — كتابي. Similarly the following words ending in يه.

41: تؤمنون — يؤمنون.

42: تذكرون — تتذكرون.

44: تقول علينا — تقول علينا. See Ibn Khuthaim.

SŪRA LXX

1: سأل سائل — سال سال. So read by Ibn Masʿūd also.

2: للكفرين — على الكافرين.

38: جنة نعيم — جنة نعيما. So read by ʿĪsā ath-Thaqafī and others.

40: المشرق والمغرب — المشارق والمغارب. So Ibn Khuthaim.

SŪRA LXXI

15/14: طباقا — طرائق as Muʿādh and Ibn Qais. See also Ibn Masʿūd.

28/29: ولوالدي — ولولدي آدم وحواء. See also Ibn Masʿūd.

SŪRA LXXII

1: أوحى — أحى. So read by Ibn Qais and al-Jaḥdarī.

3: وأنه — وإنه, as the Meccan, Madīnan and Baṣran reading.

5: تقول — تقول. So Yaʿqūb, al-Jaḥdarī and Ibn Miqsam.

17: يسلكه — نسلكه. So read by ʿĪsā ath-Thaqafī and al-Jaḥdarī.

21: ضرا — غيا.

28: أحاط — أحيط. So Ibn Abī ʿAbla. See also Ibn Masʿūd's reading.

أحصى كل — أحصى كل. So Ibn Abī ʿAbla.

ليعلم — ليعلم. So read by many of the Baṣrans.

SŪRA LXXIII

1: المزمل — المتزمل.

9: رب — رب. So read by Zaid b. ʿAlī.

ٱلْمَشَارِقِ وَٱلْمَغَارِبِ — ٱلْمَشْرِقِ وَٱلْمَغْرِبِ. So Ibn Khuthaim and Ibn Masʿūd.

20: نِصْفَهُ وَثُلُثَهُ —. He supported TR against the *jarr* reading.

SŪRA LXXIV

1: ٱلْمُدَّثِّرُ — ٱلْمُتَدَثِّرُ. So read by al-Aʿmash.

6: تَمْنُنْ — تَمُنُّ. So read by Abū's-Sammāl and others.

تَسْتَكْثِرُ — أَنْ تَسْتَكْثِرُ. As Ibn Masʿūd.

29: لَوَّاحَةٌ — لَوَّاحَةً. So Zaid b. ʿAlī and Ibn as-Samaifaʿ.

33/36: إِذْ أَدْبَرَ — إِذَا أَدْبَرَ. So read by Ibn Masʿūd and many others.

36/39: نَذِيرًا — نَذِيرٌ. Thus read by Ibn Abī ʿAbla.

50/51: مُسْتَنْفِرَةٌ — مُسْتَنْفَرَةٌ. The reading of Nāfiʿ and Ibn ʿĀmir.

SŪRA LXXV

4: قَادِرِينَ — قَادِرُونَ. So Ibn Abī ʿAbla.

7: بَرِقَ — بلق. So Ibn Qais and Abū's-Sammāl.

17, 18, 19: He read as Ibn Masʿūd — إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَٱتَّبِعْ قِرَاءَتَهُ مِنَ ٱلْقِرَاءَةِ ثُمَّ إِنَّ عَلَيْنَا بِبَيَانِهِ. A Shīʿa reading.

22: نَاضِرَةٌ — نَضِرَةٌ, as Ibn ʿAbbās and Zaid b. ʿAlī.

SŪRA LXXVI

14: دَانِيَةً — دَانٍ. See also Ibn Masʿūd's reading.

21: أَسَاوِرَ — اساورة. So read by Ibn Qais. See also Ibn Masʿūd.

خُضْرٌ —. He supported TR against the Kūfan and Meccān خُضْرٍ.

24: مِنْهُمْ — مِنْهَا. So Zaid b. ʿAlī and Abū 'l-Mutawakkil.

30: تَشَاءُونَ — يَشَاءُونَ as the non-Kūfans.

31: وَٱلظَّٰلِمِينَ — وَلِلْكَافِرِينَ. See Ibn Masʿūd.

SŪRA LXXVII

8: طُمِسَتْ 9: فُرِجَتْ 10: نُسِفَتْ 12: أُجِّلَتْ — طَمَسَتْ: فَرَجَتْ: نفستْ: أُجِلَتْ. So read by Ibn Masʿūd and Ibn Qais.

11: أُقِّتَتْ — وُقِتَتْ. So read by Abū Jaʿfar. See Ibn Masʿūd's reading.

33: جِمَالَتٌ — جِمَالَةٌ.

SŪRA LXXVIII

1: عَمَّ — عَمَّا. So read by Ibn Masʿūd, ʿIkrima and ʿĪsā ath-Thaqafī.

6: مِهَادًا — مَهْدًا. So Mujāhid and Ibn Khuthaim.

14: مِنَ ٱلْمُعْصِرَاتِ — بِٱلْمُعْصِرَاتِ. So read by Ibn Masʿūd, but some said he read مِنَ ٱلْمُعَصِّرَاتِ.

35: يَسْمَعُونَ — يَسْتَمِعُونَ. See also Ibn Masʿūd.

37: رَبِّ —. He supported TR against the alternative رَبُّ.

SŪRA LXXIX

10: ٱلْحَافِرَةِ — الحفرة. So Abū Ḥaiwa, Ibn Qais and others.

11: نَخِرَةً — نَاخِرَةً. So read by Ibn Masʿūd.

13: زَجْرَةٌ — رَقْيَةٌ. See also Ibn Masʿūd.

18: تَزَكَّى — تَزَّكَّى supporting the Ḥijāzī reading.

32: وَٱلْجِبَالَ — وَٱلْجِبَالُ. So read by al-Ḥasan and others.

33: مَتَاعًا — مَتَاعٌ. So Ibn Abī ʿAbla.

35: يَتَذَكَّرُ — يَتَفَكَّرُ. See also Ibn Masʿūd's reading here.

SŪRA LXXX

2: أَنْ — ءَأَنْ with *talyīn*. See also Ibn Masʿūd. So read by al-Ḥasan.

6: تَصَدَّى — تَتَصَدَّى. So read by Ibn Qais and others.

10: تَلَهَّى — تَتَلَهَّى. So read also by Ibn as-Samaifaᶜ.

41: قَتَرَةٌ — قَتْرَةٌ. So Abū's-Sammāl and Ibn Abī ᶜAbla.

SŪRA LXXXI

9: قُتِلَتْ — قَتَلْتَنِى. Note also Ibn Masᶜūd's reading.

21: ثَمَّ — ثُمَّ. So read by Muᶜādh and Abū Ḥaiwa.

24: بِضَنِينٍ — He supported TR against the alternative بظنين.

SŪRA LXXXIII

6: يَوْمَ — يَوْمُ. So Zaid b. ᶜAlī. See also Ibn Masᶜūd.

14: كَلَّا — كُلٌّ. So read by Ibn Abī ᶜAbla.

24: تَعْرِفُ — تُعْرَفُ. Read thus by Yaᶜqūb and Abū Jaᶜfar.

26: خِتَامُهُ — خَتَمُهُ, as read by ᶜUrwa b. az-Zubair.

SŪRA LXXXIV

19: لَتَرْكَبُنَّ — لَتَرْكَبِنَّ. So Muᶜādh and Abū Ḥaṣīn. See Ibn Masᶜūd.

SŪRA LXXXV

8: إِلَّا أَنْ يُؤْمِنُوا — إِلَّا أَنْ آمَنُوا. So read by Ibn Qais.

SŪRA LXXXVI

4: إِنْ كُلُّ — إِنَّ كُلَّ. As Abū 'l-Mutawakkil and Ibn Qais.

لَمَّا — إِلَّا. So read by Ibn Qais and Abū Ḥaṣīn.

6: دَافِقٍ — مَدْفُوقٍ. So Ibn Qais and Ibn Khuthaim.

SŪRA LXXXVII

1: سَبِّحِ ٱسْمَ رَبِّكَ — سُبْحَانَ رَبِّىَ. So read by ᶜAlī.

6: فَلَا — فَلَنْ. So Ibn Qais.

16: بَلْ — بَلْ أَنْتُمْ. So also Ibn Masᶜūd.

SŪRA LXXXVIII

4: تَصْلَى — تُصْلَى, supporting the reading of the Baṣrans.

11: لَا تَسْمَعُ — لَا يُسْمَعُ. So read by Ibn Kathīr, Abū ᶜAmr and others.

17: ٱلْإِبِلِ — ٱلْإِبِلِّ. Said to have been read thus by ᶜĀʾisha and Ibn Masᶜūd.

20: سُطِحَتْ — سُطِّحَتْ. So Ibn as-Samaifaᶜ and Abū 'l-Mutawakkil.

25: إِيَابَهُمْ — إِيَّابَهُمْ, which was the reading of Abū Jaᶜfar.

SŪRA LXXXIX

3/2: وَٱلشَّفْعِ وَٱلْوَتْرِ — وَشَفْعٍ وَوَتْرٍ. See also Ibn Masᶜūd's reading.

6/5: بِعَادٍ — بِعَادَ. So Ibn az-Zubair and al-Ḥasan.

8/7: مِثْلُهَا — مِثْلُهُمْ.

17/18: تُكْرِمُونَ — يُكْرِمُونَ, supporting the reading of the Baṣrans.

27: يَا أَيَّتُهَا — يَا أَيُّهَا. So Zaid b. ᶜAlī. Some, however, said he read these verses — يَا ايتها النفس الامنة المطمئنة ايتِ ربك راضية مرضية فادخلى فى عبدِى.

29: فَٱدْخُلِى — فَٱجِى. So Ibn Qais and Abū ᶜImrān, though some said أُدْخُلِى.

30: وَٱدْخُلِى — ٱجِى. So read by Ibn Qais.

SŪRA XC

7: يَرَهُ — يُرَهْ. So Ibn Qais and Abū ʿImrān.

14: ذِى — ذَا as al-Ḥasan and Ibn Abī ʿAbla.

SŪRA XCI

15: وَلَا يَخَافُ — فلا يَخَافُ, as was read by Nāfiʿ.

SŪRA XCIII

8: عَائِلًا — عَيِّلًا as Ibn as-Samaifaʿ. See also Ibn Masʿūd.

SŪRA XCIV

2: وَوَضَعْنَا — وَحَطَطْنَا. So Ibn Khuthaim. See Ibn Masʿūd's reading.

7, 8: He read فَإِذَا فَرَغْتَ فَرَغِّبْ وَإِلَى رَبِّكَ فَٱنْصَبْ as Abū Mijlaz.

SŪRA XCV

5: سَٰفِلِينَ — ٱلسَّافِلِينَ, as Ibn Masʿūd.

SŪRA XCVI

16: He read ٱلنَّاصِيَةِ ٱلْكَاذِبَةِ ٱلْخَاطِئَةَ. So Abū Ḥaṣīn.

18: سَنَدْعُ ٱلزَّبَانِيَةَ — سَيُدْعَى ٱلزَّبَانِيَةُ.

SŪRA XCVIII

1: لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ — مَا كَانَ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَابِ وَٱلْمُشْرِكُونَ. But others gave him as reading مَا كَانَ ٱلْمُشْرِكُونَ وَأَهْلُ ٱلْكِتَابِ مُشْرِكِينَ, which was also read by Ibn Khuthaim. See Ibn Masʿūd.

2: He read رَسُولُ ٱللّٰهِ إِلَيْهِمْ يَتْلُوا صُحُفًا مُطَهَّرَةً وَفِيهَا كُتُبٌ قَيِّمَةٌ وَرَأَيْتُ ٱلْيَهُودِيَّةَ وَٱلنَّصْرَانِيَّةَ إِنَّ أَقْوَمَ ٱلدِّينِ ٱلْحَنِيفِيَّةُ مُسْلِمَةٌ غَيْرَ مُشْرِكَةٍ وَمَنْ يَعْمَلْ صَالِحًا فَلَنْ يُكْفَرَهُ ٭ كَانَ ٱلنَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ ٱللّٰهُ ٱلنَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيُقِيمُونَ ٱلصَّلَوٰةَ. Others say he read إِنَّ ٱلدِّينَ عِنْدَ ٱللّٰهِ ٱلْحَنِيفِيَّةُ غَيْرَ ٱلْيَهُودِيَّةِ وَلَا ٱلنَّصْرَانِيَّةِ وَمَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ.

SŪRA C

5: فَوَسَطْنَ — فَوَسَّطْنَ, as ʿAlī, Zaid b. ʿAlī and others.

9: إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ — إِذَا بُعْثِرَتِ ٱلْقُبُورُ. See Ibn Khuthaim.

SŪRA CI

10/7: مَاهِيَهْ — مَاهِى. So read by Yaʿqūb and Sallām.

SŪRA CIV

2: وَعَدَّدَهُ — وَعَدَدَهُ, as al-Ḥasan and others.

4: لَيُنْبَذَنَّ — لَيُنْبَذَنَّهُ. So Abū 'l-Mutawakkil.

8: مُؤْصَدَةٌ — مُطْبَقَةٌ.

SŪRA CVI

In Ubai's Codex this formed part of Ṣūra CV.

1: لِإِيلَٰفِ — لِإِلَافِ as read by Ibn ʿĀmir and others. See Ibn Masʿūd.

2: إِيلَٰفِهِمْ — إِلْفِهِمْ. See Ibn Khuthaim.

SŪRA CVII

1: أَرَءَيْتَ — أَرَأَيْتَكَ as Ibn Masʿūd.

SŪRA CVIII

1: أَعْطَيْنَاكَ — أَنْطَيْنَاكَ. So al-Ḥasan and Ibn as-Samaifaᶜ.

SŪRA CIX

1: قُلْ يَا أَيُّهَا ٱلْكَافِرُونَ — قُلْ لِلْكَافِرِينَ. So Ibn Khuthaim. See Ibn Masᶜūd.

SŪRA CX

1: إِذَا جَاءَ نَصْرُ ٱللّٰهِ — إِذَا جَاءَكَ مِنَ ٱللّٰهِ ٱلنَّصْرُ.

SŪRA CXI

1: وَتَبَّ — وَقَدْ تَبَّ, as Ibn Masᶜūd.

Between 1 and 2 he added a verse حَالَفَ ٱلْبَيْتَ ٱلْوَضِيعَ عَلَى ٱلْبَيْتِ ٱلرَّفِيعِ فَشُغِلَ بِنَفْسِهِ ثُمَّ شُغِلَ.

4: حَمَّالَةُ ٱلْحَطَبِ — حَمَّالَةَ ٱلْحَطَبِ as Ibn Masᶜūd and others.

SŪRA CXII

1: قُلْ —. He omitted the word, as did Ibn Masᶜūd.

Ubai's Codex was known to contain two Sūras not found in our ᶜUthmānic text, though there is some dispute as to their position in his Codex. In view of the doubts as to the accuracy of any of the information that has come down to us as to the Sūra order in his Codex this is not of importance.

SŪRAT AL-KHALᶜ

أَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ ۔ وَنُثْنِي عَلَيْكَ وَلَا نَكْفُرُكَ ۔ نَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ.

SŪRAT AL-ḤAFD

أَللّٰهُمَّ إِيَّاكَ نَعْبُدُ ۔ وَلَكَ نُصَلِّي وَنَسْجُدُ ۔ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ ۔ نَرْجُو رَحْمَتَكَ ۔ وَنَخْشَى عَذَابَكَ ۔ إِنَّ عَذَابَكَ بِٱلْكُفَّارِ مُلْحِقٌ.

We also find attributed to Ubai the verse on the insatiable greed of man, which the writers on Abrogation recognize is no longer included in the Qurᵓān. (See Ibn al-Anbārī in *Durr*, I, 106).

ابن آدم لو اعطى واديا من مال لابتغى ثانيا (لالتمس ثانيا) ولو اعطى واديين من مال لالتمس ثالثا ولا يملاء جوف ابن آدم إلاّ التراب ويتوب الله على من تاب. See under Sūra X verse 24/25.

CODEX OF ʿALĪ † 40

There is persistent tradition among the Shīʿas that ʿAlī b. Abī Ṭālib was the first after the death of the Prophet to make a collection of the material of the Qurʾān, and even Sunnī sources know that he prepared a Codex of his own. The most widely accepted form of the story is that after the Prophet's death, while the Companions were busy about electing a successor, ʿAlī shut himself up in his house and made a vow that he would not put on his outdoor cloak until he had made an assemblage of the Qurʾānic material into a Codex. This caused some little comment as he did not come out to pay homage to Abū Bakr the newly elected Caliph, but ʿAlī explained his oath, and when the work was finished he packed it up on the back of his camel and brought it to the Companions saying "here is the Qurʾān that I have assembled" [1]).

There are many variations of the story. Some said that it was only six months after the Prophet's death that ʿAlī set about making a recension [2]). Others say that he sat down and in three days wrote it all out from memory and arranged it in the order in which it was revealed [3]). A more interesting embellishment is that when the Prophet was about to die he summoned ʿAlī and told him where the material for the Qurʾān was hidden in a secret place behind his couch, and bade him take it from thence and edit it [4]).

Although the common story is that ʿAlī's Codex had the Sūras arranged in some sort of chronological order (*Itqān*, 145), quite a

1) *Fihrist* p. 28; Yaʿqūbī, *Historiae* II, 152; *Itqān*, 134 ff; Ibn Abī Dāwūd, p. 10 One finds the usual attempts to prove that ʿAlī's assembling was only a memorizing, but on the face of it the story demands a written form.

2) A tradition from Ibn ʿAbbās given in the *Manāqib* of Ibn Shahrashaub from ash-Shīrāzī's *Nuzūl al-Qurān*. Cf. al-ʿĀmilī I, 150.

3) Al-ʿĀmilī I, 148.

4) *Aṣ-Ṣāfī* pp. 9, 10.

different arrangement is given by al-Yaʿqūbī (*Historiae* II, 152 ff.) according to whom ʿAlī arranged the Sūras in seven groups [1]), each group beginning with one of the seven long Sūras and called by its name. The schema is:

I. 2, 12, 29, 30, 31, 41, 51, 76, 32, 79, 81, 82, 84, 87, 98 al-Baqara. 886 verses, sixteen Sūras.

II. 3, 11, 12, 15, 33, 44, 55, 69, 70, 80, 91, 97, 99, 104, 105, 106. Āl-ʿImrān. 886 verses, fifteen Sūras.

III. 4, 16, 23, 36, 42, 56, 67, 74, 107, 111, 112, 103, 101, 85, 95, 27. An-Nisāʾ. 886 verses, seventeen Sūras.

IV. 5, 10, 19, 26, 43, 49, 50, 54, 60, 86, 90, 94, 100, 108, 109. Al-Māʾida 886 verses, fifteen Sūras.

V. 6, 17, 21, 25, 28, 40, 58, 59, 62, 63, 68, 71, 72, 77, 93, 102. Al-Anʿām. 886 verses, sixteen Sūras.

VI. 7, 14, 18, 24, 38, 39, 45, 47, 57, 73, 75, 78, 88, 92, 110. Al-Aʿrāf. 886 verses, sixteen Sūras.

VII. 8, 9, 20, 35, 37, 46, 48, 52, 53, 61, 64, 65, 83, 113, 114. Al-Anfāl. 886 verses, sixteen Sūras.

This makes only 109 Sūras actually recorded, those missing being 1, 13, 34, 66 and 96. Unfortunately no reliance can be placed on it for it is obviously dependent on the Sūra divisions of the ʿUthmānic text, which ʿAlī's Codex was hardly likely to follow, and of course it contradicts the other tradition that he arranged the material chronologically. This tradition of chronological arrangement is incidentally supported by the fact that there lingered for long the knowledge that in ʿAlī's Codex the first Sūras were 96, 74, 68, 73, 111, 81 (*Itqān*, 145). In any case the above list is not accurate, for division I which is said to contain 16 Sūras contains only 15, division II which is said to have 15 actually has 16, division III said to contain 17 has only 16, and division VII said to contain 16 has only 15.

When ʿUthmān made his official recension ʿAlī seems to have warmly supported it, saying that had he been in ʿUthmān's position he would have done the same thing. It would appear that he gave up his own Codex in favour of the new edition and it was probably burned at that time. Had it survived it is quite certain that the

1) Unfortunately the passage in the *Fihrist* which gave the Sūra order of ʿAlī's Codex is missing from the MS from which Flügel's edition was made.

Shīʿas would have adopted it as their standard Codex, whereas in Shīʿa hands we find only copies of the ʿUthmānic text even when they are said to have been written by ʿAlī or one of his sons [1]), and the one pre-ʿUthmānic Codex whose readings seem to have been favoured by the Shīʿas is that of Ibn Masʿūd [2]).

Even when in later literature we have references to the Codex of ʿAlī, as when Ibn Sīrīn († 110) is said to have written to Madīna for some information regarding it, or when ath-Thaʿlabī in his *Tafsīr* (Sprenger, *Leben* III, xliv) notes that in ʿAlī's Codex Sūra II had 286 verses, or when Ibn an-Nadīm, *Firhist* 28 tells us that a copy lacking a few leaves was preserved in the ʿAlid family for generations, the probability is that the reference is to a copy of the ʿUthmānic text made by or for ʿAlī rather than to his own pre-ʿUthmānic text.

Consequently we have to bear in mind that all uncanonical variants quoted from ʿAlī, while they may go back to variant readings that he remembered were in his own recension of the Qurʾān, may on the other hand be merely his interpretation of the ʿUthmānic text.

Ibn Abī Dāwūd lists ʿAlī's Codex, apparently meaning his non-canonical Codex, but quotes only one reading from it.

1) There are numerous references to such Codices in Arabic literature, and there are still in Shīʿa hands portions of such Codices said to have been written by members of Ahl al-Bait (see al-ʿĀmilī *Aʿyān ash-Shīʿa* I, 150 ff.) but in no case is the genuineness even arguable.

2) Goldziher, *Richtungen* 272.

SŪRA I

4/3: مَالِكِ — He supported TR against the other common reading مَلِكِ. Some, however, gave him as reading مَلِكِ and others مَلَكَ يَوْمَ as a verb.

6/5: إِهْدِنَا — إِهْدِنَا ثَبِّتْنَا, as Ubai. See also Ibn Masʿūd's reading.

7: غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا — غَيْرَ ٱلْمَغْضُوبِ عَلَيْهِمْ وَغَيْرَ, as ʿUmar and Ibn az-Zubair. Some, however, said the reading was غَيْرِ.

SŪRA II

20/19: يَخْطَفُ — يَخْتَطِفُ, as Ibn Masʿūd.

35/33: هَٰذِهِ ٱلشَّجَرَةَ — هَٰذِهِمَا ٱلشَّجَرَةَ.

55/52: ٱلصَّاعِقَةُ — ٱلصَّعْقَةُ as ʿUmar.

58/55: هَٰذِهِ ٱلْقَرْيَةَ — هَٰذِهِمَا ٱلْقَرْيَةَ.

97/91: لِجِبْرِيلَ — لِجَبْرَائِلَ sometimes written لِجَبْرَإِلَ.

106/100: أَوْ نُنْسِهَا — he read وَ for أَوْ, as Ubai.

158/153: أَنْ يَطَّوَّفَ — أَنْ لَا يَطَّوَّفَ as Anas and Ibn ʿAbbās. See also Ibn Masʿūd.

166/161: تَبَرَّأَ — تَبَرَّ, as read by Zaid b. ʿAlī and Shaiba.

182/178: جَنَفًا — حَيْفًا.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ, as Ibn ʿAbbās.

196/192: وَأَتِمُّوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ — وَأَقِيمُوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلْبَيْتِ as Ibn Masʿūd, bu: some said he read وَٱلْعُمْرَةُ, which was also attributed to Ibn Masʿūd.

237/238: تَنْسَوُا — تَنَاسَوُا as Abū Rajā', though some said he read تَنَاسَوا.

285: وَٱلْمُؤْمِنُونَ — وَآمَنَ ٱلْمُؤْمِنُونَ as Ibn Masʿūd.

SŪRA III

188/185: أَتَوْا — أُوتُوا. So read by Abū Nahīk and others.

SŪRA IV

9/10: ضِعَـٰفًا — ضُعَفَاءَ as Ibn Masʿūd.

33/37: مَوَالِيَ — مِمَّا تَرَكَ مُوَالٍ وَهُوَ ٱلْعَصَبَةُ.

172/170: عَبْدًا — عُبَيْدًا.

SŪRA V

107/106: ٱلْأَوْلَيَـٰنِ — He agreed with TR against the alternative ٱلْأَوَّلِينَ which was read by Ibn Masʿūd and Ibn ʿAbbās.

SŪRA VI

57: يَقُصُّ ٱلْحَقَّ — يَقْضِي ٱلْحَقَّ, as Abū ʿAmr, Ibn ʿĀmir, Ḥamza and al-Kisā'ī.

105: دَرَسْتَ — دَارَسْتَ as Ibn ʿAbbās and ʿIkrima.

SŪRA VII

30/28: فَرِيقًا (first occurrence) — فَرِيقَيْنِ فَرِيقًا, as Ubai.

32/30: خَالِصَةً — خَالِصَةً لَهُ or some said خَالِصَةً لَهُمْ, which is the more probable. Others, however, say that he read here أَخْرَجَ لِعِبَادِهِ مِنَ ٱلْقُطْنِ وَٱلْكَتَّانِ وَٱلطَّيِّبَاتِ مِنَ ٱلرِّزْقِ ٱلْحَلَالِ قُلْ هِيَ لِلَّذِينَ آمَنُوا يَشْرَكُهُمْ فِيهَا ٱلْكُفَّارُ فِي ٱلدُّنْيَا خَالِصَةً لَهُمْ يَوْمَ ٱلْقِيَامَةِ.

127/124: وَآلِهَتَكَ — إِلَـٰهَتَكَ as Ibn Masʿūd and others.

169/168: وَدَرَسُوا — وَادَّارَسُوا. So read by as-Sulamī.

SŪRA VIII

25: لَا تُصِيبَنَّ — لَتُصِيبَنَّ, as Ibn Masʿūd and others.

SŪRA IX

108/109: ٱلْمُطَّهِّرِينَ — ٱلْمُتَطَهِّرِينَ.

118/119: ٱلَّذِينَ خُلِّفُوا — ٱلْمُخَلَّفِينَ as al-Aʿmash, but some said he read ٱلَّذِينَ خَالَفُوا as Jaʿfar aṣ-Ṣādiq.

SŪRA X

89: دَعْوَتُكُمَا — دَعَوَاتُكُمَا. So aḍ-Ḍahhāk and as-Sulamī.

SŪRA XI

28/30: فَعُمِّيَتْ — فَعَمَّاهَا.

42/44: ٱبْنَهُ — ٱبْنَهَا. So ʿUrwa, though some say they read ٱبْنَهَ.

SŪRA XII

23: هَيْتَ لَكَ — هَا أَنَا لَكَ as Ubai, though some say he read هِئْتُ.

SŪRA XIII

11/12: مِنْ أَمْرِ ٱللَّهِ — بِأَمْرِ ٱللَّهِ, as Ibn ʿAbbās and ʿIkrima.

31/30: يَايْئَسِ — يَتَبَيَّنِ. So read by Ibn ʿAbbās, ʿIkrima and al-Jaḥdarī.

35: مَثَلُ — أَمْثَالُ, as Ibn Masʿūd, though some said he read مِثَالُ.

SŪRA XIV

46/47: وَإِنْ كَانَ — وَإِنْ كَادَ, as Ibn Masʿūd, ʿUmar and Mujāhid.

50/51: قَطِرَانٍ — قَطْرٍ آنٍ, as Ibn ʿAbbās, Saʿīd b. Jubair and ʿUmar.

52: بَلَاغٌ لِلنَّاسِ — بَلَاغٌ وَهُدًى.

SŪRA XVI

9: وَمِنْهَا — فَمِنْكُمْ, or some said he read وَمِنْكُمْ.

41/43: لَنُبَوِّئَنَّهُمْ — حَسَنَةً إِبْوَاءَةً لَنُبْوِئَنَّهُمْ, though others say he merely read here لَنُثْوِيَنَّهُمْ or لَنُثْوِئَنَّهُمْ as Ibn Masʿūd.

SŪRA XVII

5: عِبَادًا — عَبِيدًا, as al-Ḥasan and Zaid b. ʿAlī.

7: لِيَسُوءُوا — لَنَسُوءَنَّ as Ubai; or لَيَسُوءَنَّ, or some said لِنَسُوءَ as al-Kisāʾī.

SŪRA XVIII

51/49: مُتَّخِذَ — مُتَّخِذًا. So ʿIkrima, Abū ʾl-Jawzāʾ and Abū ʾl-Mutawakkil.

58/57: مَوْئِلًا — مَوَّلًا. So az-Zuhrī, aḍ-Ḍaḥḥāk and others.

77/76: يَنْقَضَّ — يَنْقَاصَّ. So ʿIkrima, Ibn Yaʿmar and az-Zuhrī.

96/95: سَاوَى — سَوَّى, as Ibn Masʿūd and Ibn ʿAbbās.

ٱلصَّدَفَيْنِ — ٱلْجَبَلَيْنِ, as Ibn Masʿūd and Ibn ʿAbbās.

عَلَيْهِ — عَلَيْهِمَا, as Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XIX

6: وَيَرِثُ مِنْ آلِ — وَارِثُ آلِ, so Ibn ʿAbbās and al-Jaḥdarī, though others say they read وَارِثٌ مِنْ آلِ.

SŪRA XXI

98: حَصَبُ — حَطَبُ, given from ʿĀʾisha and Ibn az-Zubair.

SŪRA XXIII

54/56: غَمْرَتِهِمْ — غَمَرَاتِهِمْ. So Abū Ḥaiwa and as-Sulamī.

66/68: عَلَى أَعْقَابِكُمْ تَنْكِصُونَ — عَلَى أَدْبَارِكُمْ تَنْكُصُونَ, as Ibn Masʿūd.

SŪRA XXIV

35: نُورُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ — نَوَّرَ ٱلسَّمَوَاتِ وَٱلْأَرْضَ. So Zaid b. ʿAlī.

SŪRA XXV

36/38: فَدَمَّرْنَاهُمْ — فَدَمِّرَاهُمْ (imp.) as al-Ḥasan and Maslama b. Muḥārib, but some said he read فَدَمَّرْتُهُمْ or فَدَمِرْنَاهُمْ or فَدَمِّرَانِّهِمْ.

SŪRA XXVI

215: He read with Ibn Masʿūd here, according to some sources, the Shīʿa reading وَهُمْ أَهْلُ بَيْتِكَ مِنَ ٱلْمُؤْمِنِينَ فَإِنْ عَصَوْكَ وَرَهْطَكَ مِنْهُمُ ٱلْمُخْلَصِينَ فَقُلْ.

SŪRA XXVII

39: وَإِنِّي — إِنَّهُ as Ubai and Ibn Khuthaim.

40: أَنَا آتِيكَ — أَنَا أَنْظُرُ فِي كِتَابِ رَبِّي فَآتِيكَ. See Ibn Masʿūd's reading.

SŪRA XXXIII

8: لِيَسْأَلَ — لِيَسَلَ, as Jaʿfar aṣ-Ṣādiq.

14: سُئِلُوا — سِيلُوا, as al-Aʿmash and al-Jaḥdarī.

37: زَوَّجْنَاكَهَا — زَوَّجْتُكَهَا. So read by al-Ḥasan and Zaid b. ʿAlī.

SŪRA XXXV

40/38: بَيِّنَتٍ — بَيِّنَاتٍ, which was found also in some of the Codices of ʿIrāq.

43/41: مَكْرَ ٱلسَّيِّئِ — مَكْرًا لِلسَّيِّئِ.

SŪRA XXXVII

103: أَسْلَمَا — سَلَّمَا as Ibn Masʿūd and Ibn ʿAbbās.

182: He added a verse — قد اذنتكم باذانة المرسلين لتسئلن عن النبا العظيم.

SŪRA XLIII

77: يَا مَالِكُ — يَا مَالِ as Ibn Masʿūd and Ibn Yaʿmar.

84: إِلَٰهٌ (bis) — ٱللّٰهُ, as Ibn Masʿūd and Ibn as-Samaifaʿ.

SŪRA XLVI

4/3: أَثَارَةٍ — أَثَرَةٍ. So read by as-Sulamī and al-Ḥasan.

15/14: إِحْسَـٰنًا — حَسَنًا. So as-Sulamī and ʿĪsā ath-Thaqafī.

SŪRA XLVII

15/16: مَثَلُ — أَمْثَالُ, as Ibn Masʿūd, Ibn ʿAbbas and as-Sulamī, though some said he read مِثَالُ.

SŪRA XLVIII

29: شَطْئَهُ — شَطَاهُ, as al-Jaḥdarī and Ibn Abī Isḥāq.

SŪRA XLIX

10: أَخَوَيْكُمْ — إِخْوَانِكُمْ, as Ibn Masʿūd, Ibn Sīrīn, al-Ḥasan and al-Jaḥdarī.

SŪRA L

19/18: ٱلْمَوْتِ بِٱلْحَقِّ — ٱلْحَقِّ بِٱلْمَوْتِ, as Ṭalḥa.

SŪRA LIII

12: أَفَتُمَارُونَهُ — أَفَتَمْرُونَهُ, as Ibn Masʿūd and Ibn ʿAbbās.

50/51: عَادًا — عَادِ.

SŪRA LIV

12: ٱلْمَآءُ — ٱلْمَاءَانِ or ٱلْمَاوَانِ. So read by al-Ḥasan.

SŪRA LVI

29/28: وَطَلْحٍ — وَطَلْعٍ, as Ibn Masʿūd and Ibn ʿAbbās.

82/81: رِزْقَكُمْ — شُكْرَكُمْ, as Ibn ʿAbbās.

SŪRA LXII

9: فَٱسْعَوْا — فَٱمْضُوا, as Ibn Masʿūd, Ubai and Ibn ʿAbbās.

SŪRA LXIV

11: يَهْدِ قَلْبَهُ — يُهْدَىٰ قَلْبُهُ. See also Ibn Khuthaim.

SŪRA LXVI

4: صَغَتْ — زَاغَتْ, as Ibn Masʿūd and al-Aʿmash.

SŪRA LXX

1: سَائِلٌ — سَيْلٌ. So az-Zuhrī, aḍ-Ḍaḥḥāk and others.

SŪRA LXXIV

35/38: لَإِحْدَى — لَحْدَى as az-Zuhrī.

SŪRA LXXVI

12: وَجَزَاهُمْ — وَجَازَاهُمْ.

SŪRA LXXXIII

26: خِتَـٰمُهُ — خَاتَمُهُ, as al-Kisāʾī, though some said he read خَاتِمُهُ.

SŪRA LXXXVII

1: سَبِّحِ ٱسْمَ رَبِّكَ — سُبْحَانَ رَبِّيَ, as Ibn ʿUmar and Ibn az-Zubair.

SŪRA XC

14: ذِى — ذا as al-Ḥasan and Abū Rajā᾽.

SŪRA XCII

3: وَمَا خَلَقَ — وَ only, as Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XCIII

11: فَحَدِّثْ — فَخَبِّرْ.

SŪRA XCVII

4: أَمْرٍ — أَمْرِىءٍ, as Ibn ʿAbbās and ʿIkrima.

SŪRA CIII

He read it — والعصر ونوائب الدهر * ان الانسان لفى خسر *
وانه فيه الى آخر الدهر.

SŪRA CVI

1: لِإِيلَافِ — لِيلَافِ, as aḍ-Ḍaḥḥāk and Abū Jaʿfar.

CODEX OF IBN ʿABBĀS † 68.

From the exalted position which Ibn ʿAbbās holds in Muslim exegesis, where he figures as *tarjumān al-Qur᾽ān*, *al-baḥr*, and *ḥabr al-Umma*, one would have expected his Codex to be as famous in Qur᾽ānic literature as that of Ibn Masʿūd. The rarity of its mention in his case serves as an argument for its genuineness, for had it been an invention we should have found it running as wildly through the Commentaries as his supposed School of exegesis. He was a cousin of the Prophet, whom legend makes out to have been an infant prodigy. His fame in exegesis, however, belongs to a later stage in his career when he was interested in utilizing Jewish and Christian material for the elucidation of the Qur᾽ān, but as his exegesis is obviously based on the text of the official ʿUthmānic edition, we must place his collection of the material for his Codex in the days of his youth.

His name occurs in the lists of those who collected the Qur᾽ān in the lifetime of the Prophet (*Nashr* I, 6), but he was probably too young at the time of the Prophet's death for this to be possible. It probably represents nothing more than that he was known to have been one of the early collectors. His Codex is mentioned by as-Suyūṭī (*Itqān*, 154) as including the two extra Sūras of Ubai's text, and it is listed in Ibn Abī Dāwūd who quotes variants from it.

The tradition that he was a pupil of ʿAlī in Qur᾽ānic matters is hardly worthy of credence [1]). The probability is that his text represented one form of the Madīnan tradition [2]). From his close

1) Az-Zandjānī, *Tārīkh al-Qur'ān* 54 quotes this from the *Saʿd as-Suʿūd* of Abū Ṭāwūs and the *Arbaʿīn* of Ibn ʿUmar ar-Rāzī.

2) Ibn al-Jazari, *Ṭabaqāt* I, 426 says that he collated his material with Ubai and with Zaid b. Thābit, and quotes another tradition from aḍ-Ḍaḥḥāk that he read according to the reading of Zaid save in 18 cases where he followed the reading of Ibn Masʿūd. This latter tradition, however, is obviously invented to explain the fact that some of his readings agreed with those of the Codex of Ibn Masʿūd. See also Ibn Abī Dāwūd p. 55.

official connection with ʿUthmān at the time of the preparation of the standard text we may be certain that his text was among those given over to be burned on that occasion, which is one reason why it does not play a bigger part in the early history of the text.

It was known that in his Codex the material was arranged differently from the Sūra arrangement of the ʿUthmānic text, and az-Zandjānī, pp. 54, 55, quotes from the *Muqaddima* to the as yet unprinted *Tafsīr* of ash-Shahrastānī, which gives its Sūra order as:

96, 68, 93, 73, 74, 1, 111, 81, 87, 92, 89, 94, 55, 103, 108, 102, 107, 105, 109, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 13, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83, 2, 8, 3, 59, 33, 24, 60, 48, 4, 99, 22, 57, 47, 76, 65, 98, 62, 32, 63, 58, 49, 66, 64, 61, 5, 9, 110, 56, 100, 113, 114.

This however, is merely an attempt to arrange in some sort of chronological order the Sūras of the ʿUthmānic text, and if it has any value at all would at most represent the arrangement of a Codex of Ibn ʿAbbās made after the acceptance of the standard text. It is not in the least degree likely that his collection of material for a Codex before the official edition would have been arranged in the same Sūra grouping as that of the ʿUthmānic text. The probabilities are that this list is merely an invention of some person who knew that Ibn ʿAbbās had a Codex of different Sūra arrangement and provided a suggestion as to what that arrangement was.

As ʿIkrima, ʿAṭāʾ and Saʿīd b. Jubair are all said to have taken their Qurʾān readings from Ibn ʿAbbās, theirs may in a certain sense be looked on as secondary Codices carrying on his text tradition, though in each case it is evident that their text has been mixed with material derived from other sources.

SŪRA I

4/3: مَالِكِ — He supported TR against the other reading مَلِكِ.

6/5: صِرَاط — He read سِرَاط all through the Qurʾān.

SŪRA II

97/91: جِبْرِيلَ — جَبْرَائِلَ, or some said he read جَبْرَائِيلَ.

106/100: نُنْسِهَا — نَنْسَأْهَا which was the reading of Abū ʿAmr and Ubai.

124/118: ٱلظَّٰلِمِينَ — ٱلظَّٰلِمُونَ as Ibn Masʿūd.

133/127: آبَائِكَ — أَبِيكَ. So read by al-Ḥasan and Yaḥyā b. Yaʿmar.

137/131: بِمِثْلِ مَا — بِمَا, as Ibn Masʿūd, though some said he read بِالَّذِى as Ubai.

158/153: أَنْ يَطَّوَّفَ — أَن لَا يَطَّوَّفَ as ʿAlī and Anas, but some said يَطَّوَّفَ as Ubai and some said he read فيهما instead of بهما; but others say he read إِلَّا أَنْ يَطَّوَّفَ.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ as ʿĀʾisha, but others said يُطَيَّقُونَهُ or يَطَّيَّقُونَهُ or يَطَّوَّقُونَهُ or يُطِيقُونَهُ or يَتَطَوَّقُونَهُ.

196/192: وَأَتِمُّوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ — وَأَقِيمُوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلْبَيْتِ as Ibn Masʿūd and ʿAlī, but some said وَٱلْعُمْرَةُ which is also given from Ibn Masʿūd and ʿAlī.

198/194: لَيْسَ عَلَيْكُمْ جُنَاحٌ — لَيْسَ جُنَاحٌ عَلَيْكُمْ, as read by Ibn az-Zubair, though some said they read لَا جُنَاحَ عَلَيْكُمْ.

مِنْ رَبِّكُمْ — مِنْ رَبِّكُمْ فِى مَوَاسِمِ ٱلْحَجِّ. So Ibn Masʿūd and Ibn az-Zubair.

199/195: ٱلنَّاسُ — ٱلنَّاسِى. So Saʿīd b. Jubair.

202/198: ٱكْتَسَبُوا — كَسَبُوا. So read by al-Aʿmash and friends of Ibn Masʿūd.

204/200: وَٱللَّهُ يَشْهَدُ — يُشْهِدُ ٱللَّهَ.

217/214: عَنْ قِتَالٍ — قِتَالٍ. So Ibn Masʿūd, ar-Rabīʿ and al-Aʿmash.

226: يُقْسِمُونَ — يُؤْلُونَ, as Ubai, though some said he read ٱلَوْا as Ibn Masʿūd.

227: ٱلسَّرَاحَ — ٱلطَّلَٰقَ.

233: يُكْمِلَ ٱلرَّضَاعَةَ — يَتِمَّ ٱلرَّضَاعَةَ, a reading also given from Ibn Masʿūd.

تُضَارِرُ — تُضَارَّ, as Ubai, ʿIkrima and ad-Ḍaḥḥāk, but some said تُضَارَّ.

238/239: ٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَصَلَوٰةِ ٱلْعَصْرِ — وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ as Ubai and Ḥafṣa.

279: فَأَيْقِنُوا — فَأْذَنُوا, so al-Ḥasan and Ibn Masʿūd.

280: ذَا — ذُو, as Ubai and Ibn Masʿūd.

282: يَضْرِرُ — يُضَارَّ as Ibn Abī Isḥāq, but others said يُضَارِرُ as ʿUmar, or يُضَارَرُ as Ibn Masʿūd.

283: فَإِنْ لَمْ تَجِدُوا كِتَابًا — وَلَمْ تَجِدُوا كَاتِبًا, as ad-Ḍaḥḥāk, Mujāhid and ʿIkrima, but some said he merely read كُتَّابًا or كُتُبًا for كَاتِبًا.

SŪRA III

7/5: وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا ٱللَّهُ وَٱلرَّاسِخُونَ فِي ٱلْعِلْمِ يَقُولُونَ — وَمَا يُعْلَمُ تَأْوِيلُهُ وَيَقُولُ ٱلرَّاسِخُونَ. See also Ubai and Ibn Masʿūd.

39/33: فَنَادَاهُ — فَنَادَتْهُ as Ibn Masʿūd. It was the reading of Ḥamza, al-Kisāʾī and al-Aʿmash.

97/91: آيَةٌ بَيِّنَةٌ — ءايَٰتٌ بَيِّنَٰتٌ. As Ubai and Mujāhid.

144/138: رُسُلٌ — ٱلرُّسُلُ. As in the Codices of Ibn Masʿūd and Ḥiṭṭān.

146/140: قُتِلَ — قَٰتَلَ, the reading of Ibn Kathīr, Nāfi, Abū ʿAmr.

159/153: فِي بَعْضِ ٱلْأَمْرِ — فِي ٱلْأَمْرِ.

172/166: وَٱلَّذِينَ — ٱلَّذِينَ.

175/169: يُخَوِّفُكُمْ أولياءه — يُخَوِّفُ أَوْلِيَاءَهُ. So Ibn Masʿūd, ʿIkrima and ʿAṭāʾ.

184/181: وَبِٱلزُّبُرِ — وَٱلزُّبُرِ, the reading of the Damascus Codex.

187/184: ٱلنَّبِيِّينَ — ٱلَّذِينَ أُوتُوا ٱلْكِتَٰبَ, which was given also from Ibn Masʿūd.

SŪRA IV

1: تَسَلُونَ — تَسَاءلُونَ. So Ibn as-Samaifaʿ.

24/28: مِنْهُنَّ إِلَىٰ أَجَلٍ مُسَمًّى — مِنْهُنَّ as Ubai and Ibn Masʿūd, but others said that he read فِيمَا ٱسْتَمْتَعْتُمْ بِهِنَّ إِلَىٰ أَجَلٍ مُسَمًّى instead of فِيمَا تراضيتُمْ به.

31/35: كَبِيرَ — كَبَائِرَ, as Mujāhid, Saʿīd b. Jubair and others.

مِنْ سَيِّئَاتِكُمْ — سَيِّئَاتِكُمْ.

53/56: لَا يُؤْتُوا — لَا يُؤْتُونَ as Ibn Masʿūd.

79/81: وَأَنَا كَتَبْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ — وَأَرْسَلْنَٰكَ. See also Ubai and Ibn Masʿūd. Some said he read قَضَيْتُهَا as Ibn Masʿūd.

94/96: ٱلدُّنْيَا مُلْكُ ٱلْغَنِيمَةِ — ٱلدُّنْيَا.

117: إِنَاثًا — أُنُثًا or أُنْثًا or وُثْنًا or أُثُنًا or أُثْنًا.

142/141: يُرَاءُونَ — يُرَاوُونَ.

160/158: أُحِلَّتْ — كَانَتْ أُحِلَّتْ.

SŪRA V

2: آمِّي ٱلْبَيْتِ ٱلْحَرَامِ — آمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ, as Ibn Masʿūd and al-Aʿmash.

3/4: وَمَا أَكَلَ السَّبُعُ — وَأَكِيلُ ٱلسَّبُعِ as Ubai and Ibn Masʿūd, but some said ٱلسَّبْعِ.

51/56: أَوْلِيَاءَ (first occurrence) — أَرْبَابًا, as Ubai.

60/65: وَعَبَدَ ٱلطَّٰغُوتَ — وَعَبُدَ ٱلطَّاغُوتِ or وَعُبِّدَ ٱلطَّاغُوتُ or وَعَابِدُ ٱلطَّاغُوتِ or وَعَبَدَ ٱلطَّاغُوتِ or وَعَبِيدَ ٱلطَّاغُوتِ or وَعُبَّدَ ٱلطَّاغُوتِ.

63/68: لَبِئْسَ — بِئْسَ without the ل.

89/91: أَيَّامٍ — أَيَّامٍ مُتَتَابِعَاتٍ, as Ibn Masʿūd and Ubai.

96/97: طَعَامُهُ — طُعْمُهُ. So Saʿid b. Jubair.

110: فَتَكُونُ فِيهَا — فَتَكُونُ omitting the فِيهَا.

SŪRA VI

57: يَقُصُّ ٱلْحَقَّ —. Some gave him as reading يَقْضِى بِٱلْحَقِّ with Ibn Masʿūd and Ubai.

68/67: يُنْسِيَنَّكَ — يُنَسِّيَكَ.

71/70: ٱئْتِنَا — بَيِّنًا, as Ibn Masʿūd.

74: ءَازَرَ — آزَرُ as Ubai and al-Ḥasan, but others said ءإِزْرًا or ءأَزْرًا which would be followed by تَتَّخِذُ.

105: دَرَسْتَ — دَارَسْتَ, as ʿAlī and ʿIkrima, but others gave him as reading دُرِسَتْ or ٱدَّارَسَتْ or دَرَسَ.

138/139: حِجْرٌ — حِرْجٌ, as Ubai, Ibn Masʿūd and Ibn az-Zubair.

139/140: خَالِصَةٌ — خَالِصٌ as Ibn Masʿūd and al-Aʿmash, though some said they read خَالِصُهُ.

SŪRA VII

26/25: وَرِيشًا — وَرِيَاشًا. So Zaid b. ʿAlī, Mujāhid and others.

145/142: سَأُورِيكُمْ — سَأُورِثُكُمْ. So Muʿādh and ʿIkrima.

187: عَنْهَا — بِهَا, as Ibn Masʿūd.

189: فَمَرَّتْ بِهِ — فَٱسْتَمَرَّتْ بِهِ, as aḍ-Ḍaḥḥāk and Saʿd b. Abī Waqqāṣ.

201/200: طَائِفٌ — طَيِّفٌ. So Saʿīd b. Jubair.

SŪRA VIII

19: عَنكُمْ فِئَتُكُمْ — عَنْهُمْ فِئَتُهُمْ.

30: لِيُثْبِتُوكَ — لِيُقَيِّدُوكَ, but some say he read لِيُعْبِدُوكَ as Qatāda.

60/62: تُرْهِبُونَ — تُخْزُونَ. So read by ʿIkrima and Mujāhid.

SŪRA IX

8: يَظْهَرُوا — يُظَاهِرُوا. So read by Ibn Qais.

17: مَسَاجِدَ — مَسْجِدَ, supporting the reading of Ibn Kathīr and Abū ʿAmr.

73/74: وَٱغْلُظْ — وَغَلِّظْ.

91/92: وَٱللَّهُ غَفُورٌ رَحِيمٌ — وَٱللَّهُ لِأَهْلِ ٱلْإِسَاءَةِ غَفُورٌ رَحِيمٌ.

119/120: مَعَ — مِنَ. So Ibn Masʿūd.

SŪRA X

2: عَجَبًا — عَجَبٌ. As Ibn Masʿūd.

16/17: وَلَا أَدْرَاكُمْ — وَلَا أَدْرَأْتُكُمْ or some said وَلَا نَذَرْتُكُمْ or وَلَا أَنْذَرْتُكُمْ.

24/25: قَادِرُونَ عَلَيْهَا — قَادِرُونَ عَلَيْهَا وَ مَا كَانَ ٱللَّهُ لِيُهْلِكَهَا إِلَّا بِذُنُوبِ أَهْلِهَا.
As Ubai.

SŪRA XI

5: يَثْنُونَ صُدُورَهُمْ — لَتَثْنَوْنِى صُدُورُهُمْ or يَثْنَوْنِى صُدُورُهُمْ or تَثْنَوْنِى or تَثْنَوِنُّ صُدُورُهُمْ or وَأَتَثْنَوِنَّ or لَيَثْنَوْنِ صُدُورُهُمْ or يَثْنَوِى or تَثْنَوِى or تَثْنَوْنِ صُدُورُهُمْ or يَثْنَوِنُّ صُدُورُهُمْ or تَثْنَوْا فِى صُدُورِهِمْ.

28/30: أَنُلْزِمُكُمُوهَا — أَنُلْزِمُكُمُوهَا مِنْ شَطْرِ أَنْفُسِنَا as Ubai, or some said قُلُوبِنَا for انفسنا.

32/34: جِدَالَنَا — جَدَلَنَا. So aḍ-Ḍaḥḥāk, ʿIkrima and others.

SŪRA XII

23: هُيِّئْتَ — هَيْتَ or هِئْتَ or هَيْتِ or هَيِّتَ.

94: إِنْفَصَلَ — فَصَلَتِ.

SŪRA XIII

11/12: وَرُقَبَاءُ مِنْ خَلْفِهِ مِنْ أَمْرِ ٱللّٰهِ — وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ ٱللّٰهِ
يَحْفَظُونَهُ, though some said he read بِأَمْرِ ٱللّٰهِ. See also Mujāhid.

31/30: يَتَبَيَّنْ — يَايْئَسِ. So ʿAlī, ʿIkrima and al-Jaḥdarī.

SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَانَ. So Ibn Masʿūd, Anas and ʿAlī.

50/51: قِطْرٍ آنٍ — قِطْرَانٍ, as Abū Huraira, and Saʿīd b. Jubair, but others said he read قَطِرَانٍ.

SŪRA XVI

8: زِينَةً — وَزِينَةً without وَ. So Qatāda.

SŪRA XVII

13/14: يُخْرَجُ......كِتَابٌ — نُخْرِجُ....كِتَابًا, as Mujāhid, but some said he read يَخْرُجُ.

23/24: وَوَصَّى — وَقَضَى. So Ibn Masʿūd, Ubai and aḍ-Ḍaḥḥāk.

101/103: فَسَأَلَ — فَسْئَلْ. So Abū Nahīk read also.

102/104: عَلِمْتَ يَا فِرْعَوْنُ — عَلِمْتَ. So read by Saʿīd b. Jubair.

SŪRA XVIII

79/78: وَكَانَ أَمَامَهُمْ مَلِكٌ — وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا
يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا.

80/79: فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ — وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ. As Ubai.

96/95: سَوَّى — سَاوَى, as ʿAlī and Ibn Masʿūd.
ٱلْجَبَلَيْنِ — ٱلصَّدَفَيْنِ, as Ibn Masʿūd and ʿAlī.
عَلَيْهِمَا — عَلَيْهِ, as Ibn Masʿūd and ʿAlī.

109: مِدَادًا and مَدَدًا   مَدَدًا and مِدَادًا, as Ibn Masʿūd and others.

SŪRA XIX

6: يَرِثُنِي وَارِثٌ آلِ — يَرِثُنِي وَيَرِثُ مِنْ آلِ as al-Jaḥdarī and ʿAlī, though some say they read وَارِثٌ مِنْ آلِ.

8/9: عُسِيًّا — عِتِيًّا, as Ubai and Mujāhid. See also Ibn Masʿūd's reading.

24: فَنَادَاهَا مَلَكٌ مِنْ تَحْتِهَا — فَنَادَاهَا مِنْ تَحْتِهَا though some say he merely read مَنْ تَحْتَهَا like Ibn Masʿūd and ʿAlqama.

26/27: صَوْمًا وَصَمْتًا — صَوْمًا, as was given by some from Anas.

71/72: مِنْهُمْ — مِنْكُمْ. So read by ʿIkrima.

SŪRA XX

15: أُخْفِيهَا مِنْ نَفْسِي — أُخْفِيهَا, as Ubai and Qatāda.

135: ٱلسَّوِيْ — ٱلسَّوِيِّ though some said he read ٱلسُّوءِ and others ٱلسَّوْءِ.

SŪRA XXI

48/49: ضِيَاءً — وَضِيَاءً without the وَ. So aḍ-Ḍaḥḥāk and ʿIkrima.

78: لِحُكْمِهِمَا — لِحُكْمِهِمْ.

96: جَدَثٍ — حَدَبٍ, as Ibn Masʿūd, Mujāhid and al-Jaḥdarī.

112: رَبِّي أَحْكَمُ — رَبِّ ٱحْكُمْ though some said he read رَبِّي أَحْكَمَ others رَبِّيَ أَحْكَمُ.

SŪRA XXII

23: أَسَاوِرَ — أَسْوِرَ.

لُؤْلُؤًا — لِيلِيًا or some said لِى لِى.

27/28: رِجَالاً — رُجَّالاً as ʿIkrima and Mujāhid, but some said رُجَالَى or رُجَّالَى.

36/37: صَوَآفَّ — صَوَافِنَ. So Ibn Masʿūd, Qatāda and al-Ḥasan.

52/51: وَلاَ نَبِيٍّ — وَلاَ مُحَدَّثٍ وَلاَ نَبِيٍّ.

SŪRA XXIII

60/62: يُؤْتُونَ مَاءَاتَوْا — يَأْتُونَ مَا أَتَوْا, as given from ʿĀʾisha, Qatāda and al-Aʿmash.

67/69: سَٰمِرًا — سُمَّرًا, as Ibn Masʿūd, ʿIkrima and Abū Ḥaiwa, but others said he read سُمَّارًا.

SŪRA XXIV

22: يَأْتَلِ — يَتَأَلَّ, as Abū Jaʿfar and Zaid b. Aslam.

27: تَسْتَأْنِسُوا — تَسْتَأْذِنُوا, as Ubai, Ibn Masʿūd and Saʿīd b. Jubair, though some said he followed Ibn Masʿūd in reading حتى تُسَلِّمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا and others that he followed Ubai in reading تُسَلِّمُوا وَتَسْتَأْذِنُوا.

33: غَفُورٌ — لَهُنَّ غَفُورٌ, as Ibn Masʿūd and Saʿīd b. Jubair.

60/59: ثِيَابَهُنَّ — مِنْ ثِيَابِهِنَّ, as Ubai, and Ibn Masʿūd, though some said they read جَلاَبِيبَهُنَّ.

SŪRA XXV

77: كَذَّبْتُمْ — كَذَّبَ ٱلْكَافِرُونَ. So read by Ibn Masʿūd and Ibn az-Zubair.

SŪRA XXVI

20/19: ٱلضَّالِّينَ — ٱلْجَاهِلِينَ. So Ibn Masʿūd and Ibn Dharr.

111: وَٱتَّبَعَكَ — وَأَتْبَاعُكَ. So Abū Ḥaiwa, aḍ-Ḍaḥḥāk and Yaʿqūb.

SŪRA XXVII

8: بُورِكَ مَنْ فِي ٱلنَّارِ وَمَنْ حَوْلَهَا — بُورِكَتِ ٱلنَّارُ وَمَنْ حَوْلَهَا مِنَ ٱلْمَلاَئِكَةِ as Ubai and Mujāhid.

37: ٱرْجِعْ — ٱرْجِعُوا, as Ibn Masʿūd.

66/68: بَلِ ٱدَّارَكَ — بَلْ ءَادْرَكَ as Ibn Masʿūd and Abū Ḥaiwa, but others said بَلِ ٱدَّرَكَ as Qatāda, others بَلَى أَدَّرَكَ as Abū Rajāʾ, or بَلْ أَدْرَكَ as Abū ʿAmr and Ibn Kathīr, or بَلِ ٱدَّرَكَ or بَلِ ٱذَّارَكَ with ذ. or بَلَى ءَأَدْرَكَ

72/74: رَدِفَ — ءَازِفَ.

91/93: ٱلَّذِى — ٱلَّتِى, as Ibn Masʿūd and Ibn Dharr.

SŪRA XXVIII

9/8: وَلَكَ لاَ تَقْتُلُوهُ — وَلَكَ لاَ تَقْتُلُونَهُ. So as-Suddī.

10/9: فَارِغًا — قَرِعًا or قَرْعًا, though some gave him as reading فِزْعًا.

48: سِحْرَانِ تَظَٰهَرَا — سَاحِرَانِ تَظَّاهَرَا. So Ibn az-Zubair, Abū Ḥaiwa and Saʿīd b. Jubair.

SŪRA XXX

41/40: ٱلْبَرِّ وَٱلْبَحْرِ — ٱلْبُرُورِ وَٱلْبُحُورِ as Ibn Masʿūd.

SŪRA XXXI

20/19: وَأَسْبَغَ — وَأَصْبَغَ, said to be in the dialect of Kelb.

نِعَمَهُ —. Some said he read نِعْمَةً.

SŪRA XXXII

17: أُخْفِىَ — أُخْفِينَ. So Abū Rajāʾ.

SŪRA XXXIII

6: أَنْفُسِهِمْ — أَنْفُسِهِمْ وَهُوَ أَبٌ لَهُمْ. See Ubai and Ibn Masʿūd.

20: بَادُونَ — بُدًّى. So Ṭalḥa and Ibn ʿĀmir.

23: وَمَا بَدَّلُوا — وَآخَرُونَ مَا بَدَّلُوا.

SŪRA XXXIV

14/13: تَبَيَّنَتِ ٱلْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا فِى ٱلْعَذَابِ ٱلْمُهِينِ — تُبُيِّنَتِ ٱلْإِنْسُ أَنْ لَوْ كَانَ ٱلْجِنُّ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا فِى ٱلْعَذَابِ ٱلْمُهِينِ: but some said تُبُيِّنَتِ ٱلْإِنْسُ أَنَّ ٱلْجِنَّ لَوْ كَانُوا يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا حَوْلًا فِى ٱلْعَذَابِ ٱلْمُهِينِ سَنَةً. See also the readings of Ibn Masʿūd and Ubai.

19/18: رَبَّنَا بَاعِدْ — رَبُّنَا بَعَّدَ as Mujāhid.

SŪRA XXXVI

8/7: فِى أَعْنَاقِهِمْ — فِى أَيْمَانِهِمْ, or some said فِى أَيْدِيهِمْ.

9/8: مِنْ بَيْنِ — فِى. See also the reading of Ibn Masʿūd.

30/29: يَا حَسْرَةً عَلَى ٱلْعِبَادِ — يَا حَسْرَةَ ٱلْعِبَادِ as Ubai, aḍ-Ḍaḥḥāk and Mujāhid.

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرَّ, as Ibn Masʿūd and ʿIkrima.

SŪRA XXXVII

103: أَسْلَمَا — سَلَّمَا, as Ibn Masʿūd and ʿAlī, though some said he read سَلَّمَ and others إِسْتَسْلَمَ.

SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ — قَالُوا مَا نَعْبُدُهُمْ, as Ibn Masʿūd and Mujāhid.

29/30: سَلَمًا — سَالِمًا, as Ibn Masʿūd and Ibn ʿUmar. It was the Meccan and Baṣran reading.

53/54: جَمِيعًا — جَمِيعًا لِمَنْ يَشَاءُ, as Ibn Masʿūd.

SŪRA XL

15: رَفِيعُ — رَافِعُ, as Ibn Masʿūd.

32/34: ٱلتَّنَادِ — ٱلتَّنَادِّ, though some said ٱلتَّنَادِى as al-Ḥasan.

71/73: وَٱلسَّلَاسِلُ — وَٱلسَّلَاسِلَ يَسْحَبُونَ as Ibn Masʿūd.

SŪRA XLI

17/16: ثَمُودُ — ثَمُودًا, as al-Aʿmash and Ibn Abī Isḥāq.

44: عَمًى — عَمٍ, as Ibn ʿUmar and Ibn az-Zubair, though some said عَمِىَ or عَمِىْ

SŪRA XLII

2/1: عسق — سق, as Ibn Masʿūd.

5/3: يَتَفَطَّرْنَ — يَنْفَطِرْنَ, as Ibn Masʿūd. It was the Baṣran reading.

SŪRA XLIII

19/18: عِبَادُ — عَبَدُوا, or some said he supported TR against the common عِنْدَ.

32/31: مَعِيشَتَهُمْ — مَعَايِشَهُمْ, as Ibn Masʿūd, al-Aʿmash and Ibn Muḥaiṣin.

84: إِلَٰهٌ (bis) — ٱللّٰهُ, as Ibn Masʿūd, ʿAlī and ʿUmar.

SŪRA XLVII

15/16: مَثَلُ — أَمْثَالُ, as Ibn Masʿūd and ʿAlī.

SŪRA LI

56: وَٱلْإِنْسَ — وَٱلْإِنْسَ مِنَ ٱلْمُؤْمِنِينَ, as Ubai and Ibn Masʿūd.

SŪRA LIII

12: أَفَتُمْرُونَهُ — أَفَتَمْرُونَهُ, like Ibn Masʿūd, ʿAlī, Ḥamza and al-Kisāʾī.

SŪRA LIV

7: خُشَّعًا — خَاشِعًا, as Ḥamza and al-Kisāʾī.

SŪRA LVI

29/28: طَلْحٍ — طَلْعٍ, as Ibn Masʿūd and ʿAlī.
65: فَظَلْتُمْ — فَظَلِلْتُمْ. So read by al-Jaḥdarī.
82/81: رِزْقَكُمْ — شُكْرَكُمْ. So read by ʿAlī.

SŪRA LVII

29: لِئَلَّا يَعْلَمَ — لِكَيْ يَعْلَمَ or some said لِكَيْلَا يَعْلَمَ or لِيَعْلَمَ or كَيْ يَعْلَمَ.

SŪRA LX

11: فَعَاقَبْتُمْ — فَعَقَّبْتُمْ, as al-Ḥasan, al-Aʿraj and Zaid b. ʿAlī.

SŪRA LXII

9: فَٱسْعَوْا — فَٱمْضُوا, as Ibn Masʿūd and ʿUmar.

SŪRA LXIII

10: وَأَكُنْ — وَأَكُونَ, like Ibn Masʿūd, supporting the Baṣran reading.
ٱلصَّٰلِحِينَ — ٱلصَّادِقِينَ.

SŪRA LXV

1: لِعِدَّتِهِنَّ — فِي قُبُلِ عِدَّتِهِنَّ, as Ibn ʿUmar, and Mujāhid, but some said لقبل.
يَأْتِينَ بِفَٰحِشَةٍ — يَفْحُشْنَ عَلَيْكُمْ, as Ubai and ʿIkrima.

SŪRA LXVII

30: مَعِينٍ — عَذْبٍ.

SŪRA LXVIII

49: تَدَٰرَكَهُ — تَدَارَكَتْهُ. So Ibn Masʿūd and Ubai.
51: لَيُزْلِقُونَكَ — لَيُزْهِقُونَكَ, as Ibn Masʿūd, Mujāhid and al-Aʿmash.

SŪRA LXX

1: سَأَلَ سَائِلٌ — سَالَ سَيْلٌ, or some said سَالَ سَايِلٌ.

SŪRA LXXIII

6: وَطْئًا — وِطَاءً, as Ibn az-Zubair and the reading of Abū ʿAmr and Ibn ʿĀmir.
9: ٱلْمَشْرِقِ وَٱلْمَغْرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ, as Ibn Masʿūd.

SŪRA LXXV

22: نَّاضِرَةٌ — نَضِرَةٌ. So Ubai, Zaid b. ʿAlī and others.
28: وَظَنَّ — وَأَيْقَنَ.

SŪRA LXXVII

23: ٱلْقَٰدِرُونَ — ٱلْمُقْتَدِرُونَ, as Ibn Masʿūd.
32: بِشَرَرٍ — بِشَرَارٍ or some said بِشِرَارٍ as ʿIkrima and others.
33: جِمَٰلَتٌ — جُمَالَاتٌ, as al-Ḥasan and Qatāda, though some said جُمَالَتٌ.

SŪRA LXXVIII

14: مِنَ ٱلْمُعْصِرَٰتِ — بِٱلْمُعْصِرَاتِ, as Ibn az-Zubair and ʿIkrima.
36: حِسَابًا — حَسْبًا as Ibn Masʿūd, but some said حَسَبًا or حِسَانًا.

SŪRA LXXXI

8: ٱلْمَوْءُۥدَةُ — ٱلْمَوَدَّةُ, as Abū Jaʿfar and as-Sulamī.
24: بِضَنِينٍ — بِظَنِينٍ, as Ibn Masʿūd, Ibn az-Zubair and others.

SŪRA LXXXVI

17: أَمْهِلْهُمْ — مَهِّلْهُمْ.

SŪRA LXXXVIII

4: حَامِيَةً — حَمِيَةً. So also in CI 11/8.

SŪRA LXXXIX

2/1: وَلَيَالٍ — وَلَيَالِى, though some said وَلَيَالِ as Ibn as-Samaifaᶜ.

29: فِى عِبَـدِى — فِى عَبْدِى, as Ubaī, ᶜIkrima and aḍ-Ḍaḥḥāk.

SŪRA XCII

3: وَمَا خَلَقَ — وَ only, as Ibn Masᶜūd, ᶜAlī and Abū'd-Dardaᵓ.

SŪRA XCVII

4: أَمْرٍ — أَمْرَىٴ or أَمْرِىٴ, as ᶜIkrima, Ibn ᶜUmār and Abū 'l-ᶜĀlīya.

SŪRA CII

1: أَلْهَاكُمُ — ءَأَلْهَاكُمُ or آلْهَاكُمُ as Mālik b. Dīnār and others.

SŪRA CVIII

3: شَانِئَكَ — شَنِيَكَ.

SŪRA CX

1: نَصْرُ ٱللهِ وَٱلْفَتْحُ — فَتْحُ ٱللهِ وَٱلنَّصْرُ.

SŪRA CXI

4: حَمَّالَةَ ٱلْحَطَبِ — حَامِلَةُ ٱلْحَطَبِ, as Ibn ᶜUmar, Abū Ḥaṣīn and Abū Ḥaiwa.

CODEX OF ABŪ MŪSĀ AL-ASHᶜARĪ † 44

Abū Mūsā ᶜAbdallah b. Qais al-Ashᶜarī was a Yemenite who in the year 17 A. H. was appointed by ᶜUmar as Governor of Baṣra, where he remained, save for a brief and unsuccessful period of office at Kūfa in 22 A.H., until the Caliphate of ᶜUthmān. He was deposed from office in Baṣra by ᶜUthmān and retired to Kūfa where the Caliph later gave him an official post. His brief connection with Alī after the battle of Ṣiffīn in 37 A. H. is notorious. He seems early to have been interested in Qurᵓān recitation for which his fine voice made him famous [1]. We may suppose that his collection of Qurᵓānic material began during the Prophet's life-time, but it was during his first period of office at Baṣra that his Codex came into form and was accepted by the people of Baṣra as their authoritative Codex [2]. It would seem to have been a large Codex and was familiarly known as *Lubāb al-Qulūb*.

Ibn Abī Dāwūd has three interesting statements which confirm our judgement as to the independence of this Codex of Abū Mūsā in the pre-ᶜUthmānic period. In the first (p. 12) Yazīd b. Muᶜāwiya [3] tells how he was one day in the mosque in the days of al-Walīd b. ᶜUqba [4], and joined a circle in which was Ḥudhaifa b. al-Yamān, for those were the days when there were no mosque officials, when a crier cried out — "let those who recite according to Abū Mūsā come to the zāwiya near the gate of Kinda, and let those who recite according to Ibn Masᶜūd come to this zāwiya which is near the house of ᶜAbdallah". When Ḥudhaifa heard the two groups differing over their readings he went red with anger, rent his

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1) Bukhārī III, 407, where the Prophet says يا ابا موسى لقد أوتيت مزمارا من مزامير آل داود. See also Ibn Saᶜd, II, ii, 106 and the *Musnad*, II, 354, 369.

2) Ibn al-Athīr, *Kāmil*, III, 86; Rāfiᶜī, *Iᶜjāz*, 19.

3) This is probably Yazīd b. Muᶜāwiya an-Nakhaᶜī who was later killed on a raid into Persia, *Tahdhīb at-Tahdhīb*, XI, 360.

4) Doubtless during the time he was Governor of Kūfa 25—30 A.H.

garments there in the mosque, and swore that someone must make the Caliph ᶜUthmān take measures against this situation. The second (p. 13) is a statement from Abū'sh-Shaᶜthā' of how this same Ḥudhaifa complained that the Baṣrans were reading according to Abū Mūsā and the Kūfans according to Ibn Masᶜūd, which is merely a variant of the previous story. The third is from ᶜAbd al-Aᶜlā b. al-Ḥakam al-Kilābī who tells how he entered the house of Abū Mūsā just when a messenger had brought to Baṣra from ᶜUthmān a copy of the new standard Codex which they were to follow. As they took the new Codex Abū Mūsā said "Whatever you find in my Codex extra to this do not remove it, but whatever you find missing write it in".

His Codex is said to have contained the two extra little Sūras of Ubai's Codex (*Itqān*, 154), and we have references to its having contained the verse on the greed of men [1]), which was also in Ubai's Codex [2]). In the passage in which he records this verse Muslim tells how Abū Mūsā assembled three hundred of the Qurrā' of Baṣra and in his address to them mentioned how they used to read a Sūra which in length and difficulty resembled Sūra IX but of which he could now only remember this verse about the greed of men, and that they used to read a Sūra resembling the *Musabbiḥāt* [3]) but of which he could only remember the verse — "Oh ye who believe, why say ye what ye do not do? On your necks is written a witness and you will be questioned about it on the Day of Resurrection". This is doubtless a reminiscence of material that was in his Codex before it was destroyed as a result of the canonization of ᶜUthmān's text.

Very few actual readings from Abū Mūsā's Codex have been preserved in the Qur'ānic literature. Seeing that Abū Rajā' († 105) [4]), Abū Shaikh (c. 100) [5]) and Ḥiṭṭān b. ᶜAbdallah († 73?) [6]) are all

1) Muslim, *Ṣaḥīḥ*, I, 285, 286.

2) Infra p. 181.

3) I. e. the Sūras 57, 59, 61, 62, 64, which begin with the word *sabbaḥa* or *yusabbiḥu*.

4) Ibn al-Jazarī, *Ṭabaqāt*, I, 604.

5) Ibn Ḥajar, *Tahdhīb at-Tahdhīb*, XII, 129. He was fellow pupil of Abū Rajā' and the teacher of Qatāda and Maṭar al-Warrāq.

6) Ibn al-Jazarī, *Ṭabaqāt*, I, 253. For his Codex see account herein.

said to have received their readings from him it is tempting to suggest that the numerous uncanonical readings recorded from these three Readers as well as those from al-Ḥasan al-Baṣrī († 110) who was a pupil of Ḥiṭṭān, since they all continue the tradition of the uncanonical readings of the Baṣran School, all go back to Abū Mūsā's Codex. In each case, however, other streams of influence have to be reckoned with, so that in their cases there can be no certainty which *shādhdh* readings preserved by them are actually to be assigned to the Codex of Abū Mūsā.

That his readings continued in remembrance in Baṣra for some time is evident from the fact that Shaddād [1]) had a *riwāya fī ḥurūf* from him, and the readings of Abū Ṭālūt († 130) [2]) the son of Shaddād are occasionally quoted. It is possible that the Muḥammad b. Abī Mūsā whose Codex is quoted by Ibn Abī Dāwūd (p. 90) for a reading لا يفقهون instead of لا يعقلون in V, 103/102, may be a son of this Abū Mūsā and the reading thus derived from his Codex.

The only readings from him that have been preserved are:

SŪRA II

124/118: إِبْرَاهِيمَ — إِبْرَهَامَ and so throughout the Qur'ān, like Ibn az-Zubair.

SŪRA V

103/102: لَا يَعْقِلُونَ — لَا يَفْقَهُونَ (given from Mḥd b. Abī Mūsā).

SŪRA XXII

36/37: صَوَافَّ — صَوَافِيَ. So Ubai and al-Ḥasan al-Baṣrī.

SŪRA LXIX

9: مَنْ قَبْلَهُ — مِن تلقاءه, as Ubai and Ibn Masᶜūd.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 324.

2) Ibn al-Jazarī, *Ṭabaqāt*, I, 385.

CODEX OF ḤAFṢA † 45

The name of Ḥafṣa the daughter of ʿUmar the second Caliph and one of the wives of the Prophet occurs in some of the lists of those who collected Qurʾānic material in the lifetime of the Prophet (*Nashr*, I, 6). It is probable, however, that this is a deduction from the fact that she was known to have a Codex.

The stories which tell of the so-called first Recension under Abū Bakr relate that at his death his collection passed into the possession of ʿUmar and at ʿUmar's death into the possession of Ḥafṣa, who at ʿUthmān's request lent the material for use in the compilation of the official ʿUthmānic Codex. Though we are compelled by the evidence to deny any official recension to Abū Bakr, there is no particular reason to doubt that he may have made a private collection of Qurʾānic material, and this may well have come down to Ḥafṣa in the way described [1]). On the other hand her father ʿUmar is also said to have had a Codex, and it may have been this that came to her. It is possible, indeed that Abū Bakr's material was the basis of ʿUmar's Codex and so what came to Ḥafṣa was the result of the collections of both the first and second Caliph. All this, however, is speculation, and all we can say for certain is that Ḥafṣa had a collection of Qurʾānic material which was used along with other material by ʿUthmān in the construction of his official text.

That the material in the Codex of Ḥafṣa was considerably different from that in the ʿUthmānic text is evident from the anxiety of Marwān to destroy it [2]). The story tells of how when Marwān

1) The statement in Ibn Abī Dāwūd p. 21 assumes that the material destroyed by Marwān was the material that came down to Ḥafṣa from Abū Bakr, but it is a possibility to be borne in mind that this may be a later interpretation read into the story.

2) Ibn Abī Dāwūd p. 24 and his attempt to explain it on p. 25. See also Ibn ʿAsākir, V, 445.

was Governor of Madīna he sent to Ḥafṣa demanding her Codex that he might destroy it, but she refused to give it up. When she died Marwān assisted at her funeral and at its conclusion sent and with much insistence demanded the Codex from ʿAbdallah b. ʿUmar, Ḥafṣa's brother. ʿAbdallah finally sent it to him and he had it destroyed, fearing, he said, that if it got abroad the variety of readings that ʿUthmān desired to suppress would recommence.

This is a most unlikely story to have been invented and makes it quite clear that in the case of this Codex we are in touch with a pre-ʿUthmānic text which differed, perhaps considerably, from that of ʿUthmān. The Codex of Ḥafṣa, however, from which Ibn Abī Dāwūd quotes the variant صلوة العصر, in II, 238/239 was undoubtedly a copy being made for her of the canonical ʿUthmānic text, in which, however, she insisted on a slight addition in this passage. When small variants are quoted from the Codex of Ḥafṣa it is thus always a question whether the reference is to the old pre-ʿUthmānic Codex or to the copy of the ʿUthmānic text made and corrected at her command [1]).

The only variant quoted from her Codex by Ibn Abī Dāwūd is that on II, 238/239 but from the Commentaries we can gather a few others.

1) There is also the further possibility that this story of the صلوة العصر is merely a later invention foisted on Ḥafṣa to give it authority. It is suspicious that the same story is told of ʿĀʾisha and Umm Salama.

SŪRA II

18/17: صُمٌّ بُكْمٌ عُمْىٌ — صُمًّا بُكْمًا عُمْيًا as Ibn Masʿūd and Ubai.

164/159: ٱلرِّيَاحِ — ٱلْأَرْوَاحِ.

184/180: يُطِيقُونَهُ — لَا يُطِيقُونَهُ.

238/239: وَٱلصَّلَوٰةِ ٱلْوُسْطَى — وَٱلصَّلَوٰةِ ٱلْوُسْطَى وَصَلَوٰةِ ٱلْعَصْرِ as Ubai and Ibn ʿAbbās.

SŪRA VII

154/153: سَكَتَ — أُسْكِتَ, given on the authority of Muʿādh.

SŪRA IX

40: عَلَيْهِ وَأَيَّدَهُ — عَلَيْهِمَا وَأَيَّدَهُمَا.

SŪRA X

30/31: تَبْلُوا كُلُّ — تَتْلُوا كُلُّ the reading of Ibn Masʿūd and the Kūfans.

SŪRA XXIV

11: عُصْبَةٌ — عصبةٌ اربعةٌ.

31: ٱلطِّفْلِ — ٱلْأَطْفَالِ.

SŪRA XXXIX

56/57: جَنْبِ — ذِكْرِ, as Ibn Masʿūd.

Variants from the Codex of Anas b. Mālik are quoted in quite a number of works on Qurʾānic science, showing that though the variants given from him were few they were famous. In some lists he is given as one of those who had collected Qurʾānic material in the lifetime of the Prophet (*Nashr*, I, 6). The evidence for this is weak [1]), but it is noteworthy that his uncle Abū Zaid was well known as an early collector [2]) and it may well be that his collection was the basis of the Codex of Anas.

His Codex would seem to have represented one form of the Madīnan tradition, but it must be confessed that we know very little about it.

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1) He was, however, one of the six most famous for their *riwāya* from the Prophet (Nawawī, 352), and was said to have taken his readings directly from the Prophet (Ibn al-Jazarī, *Ṭabaqāt*, I, 172)

2) *Musnad*, III, 277.

SŪRA II

91/85: بِمَا أَنْزَلَ ٱللّٰهُ — بِمَا أُنْزِلَ, as Ubai's Codex.

137/131: بِمَا — بِمِثْلِ مَا, as Ibn Masʿūd and others.

158/153: أَنْ لَا يَطَّوَّفَ — أَنْ يَطَّوَّفَ as Ibn ʿAbbās and ʿAlī; note also Ubai and Ibn Masʿūd.

210/206: ظِلَالٍ — ظُلَلٍ as read by Ubai and Ibn Masʿūd.

222: وَلَا تَقْرَبُوا ٱلنِّسَاءَ فِى ٱلْمَحِيضِ وَٱعْتَزِلُوهُنَّ — وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ
وَلَا تَقْرَبُوا ٱلنِّسَاءَ فِى مَحِيضِهِنَّ but some said he read حَتَّى يَتَطَهَّرْنَ
وَٱعْتَزِلُوهُنَّ حَتَّى يَتَطَهَّرْنَ.

SŪRA IV

66/69: قَلِيلًا — قَلِيلٌ the reading of the Damascus Codex.

128/127: يَتَصَالَحَا — يُصْلِحَا as Ubai and Ayyūb as-Sakhtiyānī.

162/160: وَٱلْمُقِيمُونَ — وَٱلْمُقِيمِينَ as Ibn Masʿūd, Ubai and others.

SŪRA V

60/65: وَعَبِيدَ ٱلطَّاغُوتِ — وَعَبَدَ ٱلطَّاغُوتَ as Shahr b. Hawshab.

SŪRA VII

127/124: إِلٰهَتَكَ — وَآلِهَتَكَ as Ibn Masʿūd, ʿAlī and others.

SŪRA IX

57: يَجْمِزُونَ — يَجْمَحُونَ. So al-Aʿmash.

SŪRA XII

18: فَصَبْرًا جَمِيلًا — فَصَبْرٌ جَمِيلٌ as Ubai and ʿĪsā ath-Thaqafī.

23: وَرَوَّدَتْهُ — وَرَاوَدَتْهُ, so Muʿādh, Abū ʿImrān and Abū Rajāʾ.

SŪRA XIV

24/29: ثَابِتٍ أَصْلُهَا — أَصْلُهَا ثَابِتٌ.

46/47: وَإِنْ كَادَ — وَإِنْ كَانَ, as ʿAlī, Ibn Masʿūd and ʿUmar.

SŪRA XVII

7: وَجْهَكُمْ — وُجُوهَكُمْ.

27/29: ٱلشَّيْطَانِ — ٱلشَّيَاطِينِ as aḍ-Ḍaḥḥāk and al-Ḥasan.

SŪRA XIX

24: فَخَاطَبَهَا مَنْ تَحْتَهَا — فَنَادَاهَا مِنْ تَحْتِهَا as Ibn Masʿūd and Ubai.

26/27: صَمْتًا — صَوْمًا, as Ubai and Ibn Masʿūd, though some said he read صَوْمًا وَصَمْتًا like Ibn ʿAbbās.

SŪRA XXII

40/41: صُلُوتٌ — صَلَوَاتٌ as Ibn ʿUmar and al-Kalbī.

SŪRA XXIV

61/60: مِفْتَاحَهُ — مَفَاتِحَهُ. So read also by Qatāda.

SŪRA LXXIII

6: وَأَصْوَبُ — وَأَقْوَمُ or some said وَأَصْوَبُ.

SŪRA LXXIV

30: تِسْعَةُ أَعْشُرٍ — تِسْعَةَ عَشَرَ or some said تِسْعَةٌ وَعَشَرَ or تِسْعَةٌ وَأَعْشُرَ or تِسْعَةُ أَعْشُرٍ or تِسْعَةَ عَشَرَ.

SŪRA XCIV

2: وَحَلَلْنَا وَحَطَطْنَا — وَوَضَعْنَا عَنْكَ وِزْرَكَ as Ibn Masʿūd, though some said he read وَحَطَطْنَا وَحَلَلْنَا.

CODEX OF ʿUMAR † 23

There are numerous traditions to the effect that the second Caliph ʿUmar b. al-Khaṭṭāb made or had made a Codex collecting all that was available of the material of the Prophet's revelations. The earliest of them tells how ʿUmar enquired about a certain statement known to have been part of the Prophet's proclamation, and was told that it had been with one of the Qurrāʾ who was killed at the battle of Yamāna and was now lost. So in considerable anxiety lest a great portion of the Qurʾān be lost ʿUmar gave orders that the revelations be written down in Codex form, and thus was the first to assemble the Qurʾān into a Codex [1]).

It is difficult to separate this from the story of his connection with the forming of the so-called first Recension under Abū Bakr, and the further story that ʿUthmān's recension was really only a completion of a task begun by ʿUmar but interrupted by his death. One suspects that the story above is the original and then was transferred to the first Recension story at the time Abū Bakr's collection was being explained as an official undertaking.

Another story which may well be a continuation of the first tells how ʿUmar summoned all in the community who had any revelation material in their possession. So what they had they brought written on various scraps of writing material, and ʿUmar would only accept that for which he could procure two witness s. He was killed while this was in process and it was this which ʿUthmān was said to have finished and issued as the official text. One has always to reckon with the possibility that this story of ʿUmar's connection with the official Recension may have been invented, as the idea of a first Recension under Abū Bakr was invented, by traditionists who were unwilling to credit ʿUthmān with so praiseworthy a venture as the fixing of the official text of the Qurʾān. In this connection

1) Ibn Abī Dāwūd p. 10: see also *Itqān*, 134, 135, *Durr*, I, 302, 303 and Ibn ʿAsākir, V, 133.

it is interesting to note that ʿUmar's Codex is called the *Imām* [1]) just as that of ʿUthmān, and ʿUmar is said to have instructed those who wrote for him his Codex, that if there was any dispute over a word they must write it in the dialect of Muḍar [1]), just as ʿUthmān is said to have instructed his Committee to follow the dialect of Quraish.

That ʿUmar had some part in the preparations for an official Recension of the Qurʾān seems certain. We may even grant that he had made a collection of revelation material for this purpose, so that there is a sense in which ʿUthmān's work was the completion of a task begun by him. That he had a text of his own which circulated in Codex form before the completion of the ʿUthmānic text is not so certain. That his name is included in the lists of those who had assembled all the Qurʾān in the lifetime of the Prophet (*Nashr*, I, 6) may very well be due to the feeling that as one of the pious Caliphs this excellence must be attributed to him. The ascription of a Codex to him by Ibn Abī Dāwūd is possibly merely an inference from his known connection with the collection of material for the official edition, added to the fact that there were wellknown textual variants ascribed to him.

The variants ascribed to him in the Qurʾānic literature are not many, and may, of course, be nothing more than readings known to have been followed by ʿUmar, who had died before the promulgation of the official text. In the great majority of them we find that ʿUmar has the support of one or more of the other early authorities. Ibn Abī Dāwūd quotes only three variants from him, but from the exegetical literature we are able to gather a number of others which seem to have been widely known as coming from ʿUmar.

1) Ibn Abī Dāwūd p. 11.

SŪRA I

4/3: مَالِكِ —. Some said he supported TR, and others that he read مَلِكِ.

7/6: ٱلَّذِينَ — مَنْ as Ibn Masʿūd.

7: غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا — غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ as ʿAli, but some said he read غَيْرِ.

SŪRA II

55/52: ٱلصَّـٰعِقَةُ — ٱلصَّعْقَةُ as ʿAlī.

106/100: نُنسِهَا — نَنسَأْهَا, as Ubai, Mujāhid and Abū ʿAmr.

233: تُضَآرَّ — تُضَارَرْ as Ibn Masʿūd and al-Ḥasan, though some say his scribe wrote تُضْرَرْ.

255/256: ٱلْقَيُّومُ — ٱلْقَيَّامُ as Ibn Masʿūd and ʿAlqama. So in III, 1.

266/268: أَيَوَدُّ — يُحِبُّ.

282: يُضَآرَّ — يُضَارِرْ, as Ibn ʿAbbās and Ibn Abī Isḥāq.

SŪRA III

97/91: ءَايَـٰتٌ بَيِّنَـٰتٌ — آيَةٌ بَيِّنَةٌ as Ubai and Ibn ʿAbbās.

SŪRA IV

153/152: ٱلصَّـٰعِقَةُ — ٱلصَّعْقَةُ as as-Sulamī and an-Nakhaʿī.

SŪRA IX

100/101: وَٱلَّذِينَ — ٱلَّذِينَ without وَ.

111/112: ٱلْجَنَّةَ — بِٱلْجَنَّةِ. So read also by Ibn Masʿūd and al-Aʿmash. It involves the omission of بِأَنَّ لَهُم.

SŪRA XIII

43: وَمَنْ عِندَهُ — وَمِنْ عِندِهِ as Ubai and others.

SŪRA XIV

46/47: وَإِن كَانَ — وَإِنْ كَادَ as Ibn Masʿūd, ʿAlī and Mujāhid.

50/51: قَطِرَانٍ — قَطْرٍ آنٍ as Ibn ʿAbbās and ʿAlī.

SŪRA XLIII

19/18: عِبَادُ — عِنْدَ supporting the Kūfan reading.

84: إِلَٰهٌ (bis) — ٱللَّهُ as Ibn Masʿūd and ʿAlī.

SŪRA XLVII

4/5: قُتِلُوا — قَاتَلُوا as Ibn Masʿūd, supporting the Ḥijāzī reading.

SŪRA LI

44: ٱلصَّـٰعِقَةُ — ٱلصَّعْقَةُ supporting the reading of al-Kisāʾī and Ibn Muḥaiṣin.

SŪRA LVI

75/74: بِمَوَاقِعِ — بِمَوْقِعِ like Ibn Masʿūd and the reading of Ḥamza and al-Kisāʾī.

SŪRA LVIII

19/20: ٱسْتَحْوَذَ — ٱسْتَحَاذَ.

SŪRA LXII

9: فَٱسْعَوْا — فَٱمْضُوا as Ibn Masʿūd and Ibn ʿAbbās.

SŪRA LXXIV

42/43: مَا سَلَكَكُمْ فِى سَقَرَ — يَتَسَاءَلُونَ يَا فُلَانُ مَا سَلَكَكَ فِى سَقَرَ or some said يَاأَيُّهَا ٱلْمَرْءُ مَا سَلَكَكُمْ.

SŪRA LXXVII

33: جِمَٰلَتٌ — جِمَالَاتٌ, the non-Kūfan reading.

SŪRA LXXIX

11: نَخِرَةً — نَاخِرَةً like Ibn Masᶜūd supporting the Kūfan reading.

SŪRA XCV

2: سِينِينَ — سِينَاء as Ibn Masᶜūd and Ṭalḥa.

SŪRA CXII

1: قُلْ —. He omitted this word as did Ubai and Ibn Masᶜūd.

CODEX OF ZAID B. THĀBIT † 44

The role of Zaid b. Thābit in the Recension stories is too well known to need further mention. In the usual stories Zaid figures as the actual compiler of the text both of the supposed first Recension under Abū Bakr and of the official Recension under ᶜUthmān. He is said to have been one of the amanuenses of the Prophet and even to have written out revelations under his dictation. The fact that he was called upon by the Prophet to write down certain passages of revelation that had an official character was later expanded into the tale that whenever Gabriel came to the Prophet he would send for Zaid and have it written down [1].

His name occurs in the lists of those who had collected the Qur'ān in the lifetime of the Prophet (*Nashr*, I, 6). This may be an inference from his connection with the collection of the official text, but he seems to have been one of the Companions who interested themselves in collecting revelation [2], and of course may have begun his collection while the Prophet was still alive. That he had a Codex of his own is clear from the statement of Ibn Qutaiba, *Maᶜārif*, 133 "he was the last whose Codex was checked by the Prophet, so it is the nearest of all the Codices to ours". This statement is clearly tendential, desiring to give the Prophet's authority to the collections of the Companions, but the distinction it draws between "ours" i. e. the official ᶜUthmānic text and the text of Zaid seems clear evidence that his was recognized as one of the pre-ᶜUthmānic Codices.

The fact that in some sources his name occurs only in connection

1) A further expansion of this story was the tradition that the Prophet said "whoever wishes to recite the Qur'ān غضا let him recite it according to the *qirā'a* of Zaid b. Thābit".

2) It is noteworthy that in some lists he figures with Ubai, Muᶜādh b. Jabal and Abū Zaid as the four who alone preoccupied themselves with Qur'ān collection during the Prophet's lifetime. Bukhārī, III, 397; *Musnad*, III, 233; Ibn ᶜAsākir, V, 445.

with the collection under Abū Bakr and not with that of ʿUthmān[1]) may offer slender ground for supposing that the Codex known as the Codex of Zaid may have been the Codex which he prepared for the Caliph Abū Bakr, he having made a copy for himself while Abū Bakr's copy descended to Ḥafṣa as already related.

Ibn Abī Dāwūd does not mention a Codex of Zaid, but Ibn al-Anbārī in his *Kitāb al-Maṣāḥif* as quoted by al-Alūsī, xxviii, 49 gives a reading in Sūra LIX, 7 as being found in the Codices of Zaid and Ibn Masʿūd. The readings given in the Commentaries from Zaid must go back to his early Codex in so far as they presuppose a consonantal text differing from that of the standard edition, for after the establishment of the standard text of ʿUthmān any readings coming from Zaid would certainly have been only in the nature of interpretation of that consonantal text.

His original text would have represented some form of the Madīnan tradition, and both Abū Huraira and Ibn ʿAbbās are said to have derived their text from him[2]).

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1) Al-Khazrajī, *Khulāṣat Tahdhīb al-Kamāl*, 108.

2) Ibn al-Jazarī, *Ṭabaqāt*, I, 296.

SŪRA II

139/133: أَتُحَاجُّونَنَا — أَتُحَاجُّونَا as Ibn Masʿūd and al-Ḥasan.

248/249: ٱلتَّابُوتُ — ٱلتَّابُوهُ which is given as Ubai's reading.

259/261: يَتَسَنَّهْ — يَتَسَنَّ.

283: فَرِهَانٌ — فَرُهُنٌ. So al-Aʿraj and others.

SŪRA V

114: لِأَوَّلِنَا وَآخِرِنَا — لِأُولَٰنَا وَأُخْرَانَا as Ibn Muḥaiṣin and al-Jaḥdarī.

SŪRA VII

165: بَئِيسٍ — بِئْسٍ, given variously as a Baṣran and a Meccan reading.

SŪRA VIII

25: لَا تُصِيبَنَّ — لَتُصِيبَنَّ, as Ibn Masʿūd, ʿAlī and others.

SŪRA XLIX

10: أَخَوَيْكُمْ — إِخْوَانِكُمْ as Ibn Masʿūd, Ibn Sīrīn and ʿAlī.

SŪRA LIX

7: وَٱبْنِ ٱلسَّبِيلِ — وَٱبْنِ ٱلسَّبِيلِ وَٱلْمُهَاجِرِينَ فِي سَبِيلِ ٱللَّهِ as Ibn Masʿūd.

SŪRA LXXXI

24: بِضَنِينٍ — بِظَنِينٍ as Ibn Masʿūd, Ibn ʿAbbās and others.

CODEX OF IBN AZ-ZUBAIR † 73

ᶜAbdallah b. az-Zubair was a Companion and the son of a Companion. His birth at Madīna in 8 A.H. made him the first babe to be born to the Muslims after the Ḥijra, and caused great joy in the community, because there had been a rumour that the Jews had put a spell on the Muslim women that they should not bear. It is related that so great was the interest in the babe that the Prophet himself anointed his mouth with some dates he had chewed, so that the first thing that descended to the child's stomach was the saliva of the Prophet. He was one of the ten considered to have been most prominent in collecting Qurʾān material during the lifetime of the Prophet, but in view of his age at the time of the Prophet's death this is extremely unlikely to have been the case.

In the *Ṭabaqāt* books he is recorded as having transmitted a *riwāya fī ḥurūf al-Qurʾān* [1]), so that we are not entirely unprepared for the notice in Ibn Abī Dāwūd, p. 81 that he had a Codex of his own. His Codex apparently had little or no influence on exegesis. It would seem to have represented some form of the Madīnan tradition, and was doubtless destroyed when ᶜUthmān's standard text was sent out, for he was one of the Committee appointed by ᶜUthmān to assist Zaid b. Thābit in establishing the text.

To the eight readings quoted from his Codex by Ibn Abī Dāwūd a few more may be added from the Commentaries.

1) Ad-Dānī in Ibn al-Jazarī, *Ṭabaqāt*, I, 419.

SŪRA I

4/3: مَلِكِ — مَالِكِ as the non-Kūfan reading.

7/6: مَنْ — ٱلَّذِينَ as Ibn Masᶜūd.

7: غَيْرَ ٱلْمَغْضُوبِ عَلَيْهِمْ وَغَيْرَ — غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا as ᶜAlī, but some said غَيْرِ.

SŪRA II

124/118: إِبْرَاهَامَ — إِبْرَاهِيمَ here and all through the Qurʾān, as also Abū Mūsā.

198/194: لَيْسَ جُنَاحٌ عَلَيْكُمْ — لَيْسَ عَلَيْكُمْ جُنَاحٌ as Ibn ᶜAbbās, though some said they read لَا جُنَاحَ عَلَيْكُمْ.

مِنْ رَبِّكُمْ فِى مَوَاسِمِ ٱلْحَجِّ — مِنْ رَبِّكُمْ as Ibn Masᶜūd and Ibn ᶜAbbās.

231: تُمَاسِكُوهُنَّ — تُمْسِكُوهُنَّ as Ibn Qais and al-Jaḥdarī.

SŪRA III

104/100: عَنِ ٱلْمُنْكَرِ وَيَسْتَعِينُونَ ٱللَّهَ عَلَى مَا أَصَابَهُمْ — عَنِ ٱلْمُنْكَرِ وَأُولَٰئِكَ وَأُولَٰئِكَ [or some said بالله for ٱللَّهَ]. So also Ibn Masᶜūd.

SŪRA V

52/57: فِى أَنْفُسِهِمْ مِنْ مُوَادَّتِهِمُ ٱلْيَهُودَ وَمِنْ غَمِّهِمِ — فِى أَنْفُسِهِمْ نَادِمِينَ ٱلْإِسْلَامَ وَأَهْلَهُ نَادِمِينَ, but some said he read نَدِمِينَ.

SŪRA VI

105: دَارَسْتَ — دَرَسْتَ or some said دَرَسَتْ or that he supported TR.

138/139: حِرْجٌ — حِجْرٌ as Ubai, Ibn Masᶜūd and Ibn ᶜAbbās.

SŪRA IX

19: سِقَايَةَ and عِمَارَةَ — سُقَاةَ and عَمَرَةَ. So Abū Ḥaiwa and others.

47: وَلَأَوْضَعُوا — وَلَأَرْقَصُوا.

SŪRA XIX

93/94: ءَاتِى ٱلرَّحْمٰنِ — آتٍ ٱلرَّحْمٰنَ, as Ibn Masʿūd, Ṭalḥa and Ibn ʿUmar.

SŪRA XX

63/66: إِنْ هَـٰذَانِ — إِنَّ هٰذَيْنِ supporting the reading of Abū ʿAmr.

SŪRA XXI

95: حَرَامٌ — حِرْمٌ supporting the Kūfan reading.

98: حَصَبُ — حَطَبُ as ʿĀʾisha, ʿAlī and others.

SŪRA XXII

51/50: مُعَـٰجِزِينَ — مُعْجِزِينَ.

SŪRA XXV

1: عَبْدِهِ — عِبَادِهِ, as al-Jaḥdarī and Ibn Fāʾid al-Baṣrī.

77: كَذَّبْتُمْ — كَذَّبَ ٱلْكَافِرُونَ as Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XXVIII

48: سِحْرَانِ تَظَـٰهَرَا — سَاحِرَانِ تَظَّاهَرَا as Ibn ʿAbbās and Saʿīd b. Jubair.

SŪRA XXIX

17/16: تَخْلُقُونَ إِفْكًا — تَخَلَّقُونَ أَفِكًا though some said تَخَلَّقُونَ.

SŪRA XXXIX

30/31: مَيِّتٌ and مَيِّتُونَ — مَائِتٌ and مَائِتُونَ. So al-Ḥasan and Ibn Muḥaiṣin.

SŪRA XLI

13/12: صَـٰعِقَةً and صَـٰعِقَةِ — صَعْقَةً and صَعْقَةِ. So Ibn Muḥaiṣin and as-Sulamī.

44: عَمًى. — عَمٍ as Ibn ʿAbbās and Ibn ʿUmar.

SŪRA XLVI

28/27: وَذَٰلِكَ — وَتِلْكَ.

SŪRA LXII

9: فَٱسْعَوْا — فَٱمْضُوا as Ibn Masʿūd, Ibn ʿAbbās and Ubai.

SŪRA LXXIV

42/43: مَا سَلَكَكُمْ فِى سَقَرَ — يَتَسَاءَلُونَ يَا فُلَانُ مَا سَلَكَكَ فِى سَقَرَ as ʿUmar.

SŪRA LXXVI

31: وَٱلظَّـٰلِمِينَ — وَٱلظَّالِمُونَ. So read by Abū 'l-ʿĀliya, Ibn Abī ʿAbla, etc.

SŪRA LXXVIII

14: مِنَ ٱلْمُعْصِرَاتِ — بِٱلْمُعْصِرَاتِ. So Ibn ʿAbbās, ʿIkrima and others.

SŪRA LXXIX

11: نَخِرَةً — نَاخِرَةً as Ibn Masʿūd, supporting the Kūfan reading.

SŪRA LXXXI

24: بِضَنِينٍ — بِظَنِينٍ as Ibn Masʿūd, Ibn ʿAbbās and Mujāhid.

SŪRA LXXXVII

1: سَبِّحِ ٱسْمَ رَبِّكَ — سُبْحَانَ رَبِّيَ as Ubai, ʿAlī, and Ibn ʿUmar.

SŪRA XCII

14: تَلَظَّىٰ — تَتَلَظَّىٰ as Ibn Masʿūd, Ṭalḥa and Zaid b. ʿAlī.

SŪRA XCVI

4: عَلَّمَ — عَلَّمَ ٱلْخَطَّ.

CODEX OF IBN ʿAMR † 65

Ibn Abī Dāwūd, p. 83 has a story from Abū Bakr b. ʿAyyāsh († 194)[1]) relating how Shuʿaib b. Shuʿaib who was the great-grandson of Ibn ʿAmr b. al-ʿĀṣ[2]), asked him would he like to see the Codex of Ibn ʿAmr b. al-ʿĀṣ, and showed him an ancient Codex differing considerably from that in use in his day. He adds a note to the effect that it followed the text neither of Ibn Masʿūd nor the canonical edition, but was one of the many independent texts that had been prepared by Companions of the Prophet, though few of these had survived the promulgation of ʿUthmān's standard edition.

Ibn ʿAmr is listed among those who collected revelation in the lifetime of the Prophet (*Nashr*, I, 6), and was known to be one of those who had a *riwāya fī ḥurūf*[3]). His Codex, however, seems to have left little or no trace on the subsequent history of the text. It is very doubtful whether any genuine reading from his Codex has survived to us.

1) He was one of the *rāwis* of the Kūfan Reader ʿĀṣim.

2) He was Shuʿaib b. Shuʿaib b. Mḥd. b. ʿAbdallah b. ʿAmr b. al-ʿĀṣ.

3) Ibn al-Jazarī, *Tabaqāt*, I, 439.

CODEX OF ʿĀʾISHA † 58

A little group of readings has the authority of ʿĀʾisha the daughter of Abū Bakr and the girl wife of the Prophet. In every case save one they are readings supported by other early authorities. From all we know of ʿĀʾisha in tradition there is the gravest doubt as to her having had at the Prophet's death any considerable knowledge of the Qurʾān. All the stories, therefore, about her having learned the Qurʾān at the Prophet's dictation, and being one of the little group who had memorized the Qurʾān in the Prophet's lifetime, are to be put aside as the inventions of later piety. That she had learned by heart some portions that were used liturgically by the community is likely. It is also likely that the Prophet himself may have taught her little portions. Also it is possible that the variants ascribed to her are derived from the way in which she was known to recite certain portions before the promulgation of the ʿUthmānic text, though on the other hand they may merely be variants to which her name was attached to give them authority.

That she had a Codex of her own depending on a pre-ʿUthmānic collection of material seems in the highest degree improbable. The story about ʿĀʾisha's Codex in Ibn Abī Dāwūd, p. 83 ff. obviously refers to a copy of the standard ʿUthmānic text which she was having made for herself and in which she insisted that there be inserted certain small details that she held had been wrongly omitted by ʿUthmān and his Committee. Bukhārī's story[1]) of the man from ʿIrāq who asked ʿĀʾisha to shew him her Codex as he wanted to arrange his according to the *tartīb* of hers would also seem to point to a copy of the ʿUthmānic text with the material arranged in some sort of chronological order. The reading in XXIII, 56, with the addition of "and those who pray in the front ranks", which is given by Ibn Abī Dāwūd, p. 85 from her Codex, might seem to indicate an independent Codex, but is more likely an ancient reading later ascribed to ʿĀʾisha.

1) Quoted in Ibn Kathīr, *Faḍāʾil al-Qurʾān*, p. 38.

SŪRA I

4/3: مَالِكِ — مَلِكِ as read by Saᶜd b. Abī Waqqaṣ.

SŪRA II

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ as Mujāhid and Ibn ᶜAbbās, but some said يَطَّوَّقُونَهُ.

238/239: وَالصَّلَوٰةِ الْوُسْطَىٰ — وَالصَّلَوٰةِ الْوُسْطَىٰ وَصَلَوٰةِ الْعَصْرِ as Ubai and Ḥafṣa.

SŪRA IV

117: إِنَاثًا — أُنُثًا as Ibn ᶜAbbās, but others said أَوْثَانًا as Abū's-Sawwār, others وُثُنًا as Ayyūb as-Sakhtiyānī, and others أُثُنًا.

SŪRA V

69/73: وَالصَّابِئُونَ — وَالصَّابِئِينَ as Ubai and others. [This, however, may merely mean that she noticed the grammatical mistake here].

SŪRA XX

63/66: إِنْ هَٰذَانِ — إِنَّ هَٰذَيْنِ as the reading of Abū ᶜAmr. [This again may only mean that she recognized the mistake here].

SŪRA XXI

98: حَصَبُ — حَطَبُ as ᶜAlī, Ibn az-Zubair and others.

SŪRA XXIII

60/62: يُؤْتُونَ مَا آتَوْا — يَأْتُونَ مَا أَتَوْا as Ibn ᶜAbbās, Qatāda and an-Nakhaᵓi.

SŪRA XXXIII

56: عَلَى النَّبِيِّ — عَلَى النَّبِيِّ وَالَّذِينَ يَصِلُونَ الصُّفُوفَ الْأُولَىٰ or some said يصفّون for يصلون.

SŪRA XXXVI

72: رَكُوبُهُمْ — رَكُوبَتُهُمْ as Ubai.

SŪRA LXXVI

21: عَالِيَهُمْ — عَلَيْهِمْ.

SŪRA LXXXI

24: بِضَنِينٍ — بِظَنِينٍ as Ibn Masᶜūd, Ibn ᶜAbbās and others.

SŪRA CII

1: أَلْهَاكُمُ — ءَأَلْهَاكُمُ as Ibn ᶜAbbās and Abū 'l-Jawzāᵓ.

CODEX OF SĀLIM † 12

Among the four to whom the Prophet is said to have advised his community to turn for Qurʾān instruction occurs the name of Sālim b. Muʿqib b. ʿUbaid b. Rabīʿa the *mawlā* of Ḥudhaifa b. ʿUtba. The occurrence of his name in the lists of those who collected revelation in the days of the Prophet and in the lists of the early Qurrāʾ is probably due to this tradition.

There is independent tradition, however, that after the Prophet's death he set about collecting revelation material and was the first to actually assemble this material in Codex form (*Itqān*, 135). This tradition is said by Muslim authorities to be weak, but it is difficult to see how such a tradition could have survived had it not been notorious in the early days of Islām that Sālim had a Codex. The fact that in the *Ṭabaqāt* books he is recorded as having transmitted a *riwāya fī ḥurūf al-Qurʾān*[1]) also points in the same direction.

He was killed at the battle of Yamāma in A.H. 12 which is probably why so little is heard of his Codex or his readings. The only readings of his listed in the Commentaries are:

SŪRA II

106/100: نُنْسِهَا – نُنْسِكْهَا.

SŪRA VII

47/45: صُرِفَتْ – قُلِبَتْ as Ibn Masʿūd and al-Aʿmash.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 301.

The only evidence we have for the existence of this Codex is the story in Ibn Abī Dāwūd, p. 87 which tells of her ordering a Codex to be written for her, in which was to be inserted in Sūra II, 238/239, the addition وصلوة العصر. As this story is also told of ʿĀʾisha and Ḥafṣa it is a little suspicious, and in any case would refer only to a copy being made of the canonical ʿUthmānic text.

Umm Salama was a wife of the Prophet, and is included in the lists of those who collected Qurʾān in the lifetime of the Prophet (*Nashr*, I, 6). This may be merely an inference from the story of her having had a Codex, or it may have this element of truth, that she being in close contact with the Prophet may have memorized certain portions that were used more or less liturgically in the early community. Any further connection with the text of the Qurʾān can only be an invention of later piety.

The variants attributed to her are:

SŪRA II

238/239: الصَّلَوٰةِ ٱلْوُسْطَىٰ – الصَّلَوٰةِ ٱلْوُسْطَىٰ وَصَلَوٰةِ ٱلْعَصْرِ as Ubai and Ḥafṣa.

SŪRA XI

46/48: إِنَّهُ عَمَلٌ غَيْرُ – إِنَّهُ عَمِلَ غَيْرَ as Anas, ʿĀʾisha, Ibn ʿAbbās and others.

SŪRA XXXIX

59/60: وَٱسْتَكْبَرْتَ and كُنْتَ – وَٱسْتَكْبَرْتِ and كُنْتِ as ʿĀʾisha, Ibn Yaʿmar and al-Jaḥdarī. It would necessitate a previous فَكَذَّبْتِ.

SŪRA CVIII

3: شَانِئَكَ – شَانِيَكَ.

CODEX OF ʿUBAID B. ʿUMAIR † 74

ʿUbaid b. ʿUmair al-Laithī, who was associated with the Qurʾānic teaching of both ʿUmar and Ubai, is recorded in the *Ṭabaqāt* books as having transmitted a *riwāya fī ḥurūf al-Qurʾān* [1]), which in turn was transmitted by Mujāhid, ʿAṭāʾ and ʿAmr b. Dīnār, all of whom are quoted frequently by the Commentators for uncanonical variants, and two of whom had Codices of their own. He was one of the early Meccan Readers (*Nashr*, I, 8) and his Codex was perhaps the foundation of the Meccan School of text tradition.

Ibn Abī Dāwūd, p. 88 quotes his most famous variant, that on the beginning of Sūra LXXXVII, but we can gather a handful of others from the Qurʾānic literature.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 496, 497.

SŪRA II

7/6: غِشَاوَةٌ — غَشْوَةٌ.

24/22: وَقُودُهَا — وَقِيدُهَا, and so also in LXVI, 6.

238/239: وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ — وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَصَلَوٰةِ ٱلْعَصْرِ as Ubai, Ḥafṣa and others.

SŪRA III

10/8: وَقُودُ — وَقِيدُ. See the reading in II, 22.

71/64: تَلْبِسُونَ — تَلْبِسُوا as Zaid b. ʿAlī and Abū Nahīk.
تَكْتُمُونَ — تَكْتُمُوا.

SŪRA IV

104/105: تَهِنُوا — تَهَانُوا.

SŪRA V

60/65: وَعَبَدَ ٱلطَّاغُوتَ — وَأَعْبُدَ ٱلطَّاغُوتِ.

SŪRA XVIII

105: نُقِيمُ — يَقُومُ as Abū Nahīk and Abū ʾs-Sammāl, though some say he read here يُقِيمُ.

SŪRA XXXV

8/9: زُيِّنَ لَهُ سُوءُ — زَيَّنَ لَهُ أَسْوَءَ though others say he read سُوءَ.

SŪRA XXXVI

56: ظِلَالٍ — ظُلَلٍ as Ibn Masʿūd and many Kūfans.

SŪRA XXXVIII

23/22: عَزَّنِي — عَازَّنِي as Ibn Masʿūd and Abū Razīn.

SŪRA XLIV

38: بَيْنَهُمَا — بَيْنَهُنَّ.

56: يَذُوقُونَ — يُذَاقُونَ (pass.).

SŪRA XLIX

9: اقْتَتَلُوا — اقْتَتَلَا, so Ubai and Ibn Masʿūd.

SŪRA LXIII

10: وَأَكُنْ — وَأَكُونُ. So read by as-Sulamī.

SŪRA LXXXVII

1/2: سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ٱلَّذِى خَلَقَ — سَبِّحِ ٱسْمَ رَبِّكَ ٱلَّذِى خَلَقَكَ.

SŪRA XCII

2: تَجَلَّى — تَتَجَلَّى as Ibn Masʿūd.

14: تَلَظَّى — تَتَلَظَّى, as Ibn Masʿūd, Zaid b. ʿAlī and others.

THE OLD CODICES

(*b*) Secondary Codices.

Codex of al-Aswad.

Codex of ʿAlqama.

Codex of Ḥiṭṭān.

Codex of Saʿīd b. Jubair.

Codex of Ṭalḥa.

Codex of ʿIkrima.

Codex of Mujāhid.

Codex of ʿAṭāʾ b. Abī Rabāḥ.

Codex of ar-Rabīʿ b. Khuthaim.

Codex of al-Aʿmash.

Codex of Jaʿfar aṣ-Ṣādiq.

Codex of al-Ḥārith b. Suwaid.

(*c*) Unnamed Codices.

CODEX OF AL-ASWAD † 74

This Codex which is mentioned by Ibn Abī Dāwūd, p. 90 merely for a reading in Sūra I, 7, seems to have been a secondary Codex based on that of Ibn Masʿūd.

Al-Aswad b. Yazīd[1]), the nephew of ʿAlqama b. Qais, is listed among the early Kūfan Readers (*Nashr*, I, 8), and his sole claim to fame is that he was the teacher of such famous Kūfan authorities as an-Nakhaʿī († 95), as-Sabīʿī († 128) and Yaḥyā b. Waththāb († 103). He was numbered among the Companions of Ibn Masʿūd and was one of the champions of his text, so we can hardly doubt that his own Codex was derived from that text.

The only readings preserved from him are:

SŪRA I

7/6: ٱلَّذِينَ — مَنْ as Ibn Masʿūd and ʿIkrima.

7: وَلَا — وَغَيْرِ as ʿAlī, Ubai and ʿIkrima.

SŪRA XXV

60/61: تَأْمُرُنَا — يَأْمُرُنَا as Ibn Masʿūd supporting the Kūfan reading against the TR.

SŪRA LXVII

3: تَفَٰوُتٍ — تَفَوُّتٍ as Ibn Masʿūd supporting the Kūfan reading against the TR.

1) Ibn Abī Dawūd says Zaid instead of Yazīd.

CODEX OF ʿALQAMA † 62

ʿAlqama b. Qais was considered to be the greatest of all authorities on the text of Ibn Masʿūd. He belonged to the Kūfan School among whose early Readers he is listed (*Nashr* I, 8), and was the teacher of an-Nakhaʿī († 95), as-Sabīʿī († 128) ʿUbaid b. Naḍla († 75) and Yaḥyā b. Waththāb († 103), all of whom in their turn were pillars of the Kūfan School.

There can be little doubt that his Codex was a secondary one based on that of Ibn Masʿūd. Ibn Abī Dāwūd, p. 90 merely mentions it for a variant on Sūra I, 7 in his list of Codices, but on p. 105 he again refers to it, quoting a statement from Ibrāhīm an-Nakhaʿī that in this Codex there was no distinction made in the orthography between Alif and Yāʾ. There are many stories of the care ʿAlqama took in the matter of Codex writing and of how people used to bring to him Codices newly written in order to have them checked (Ibn Abī Dāwūd, p. 156) but it is doubtful in these stories whether the reference is to Codices written according to the old Kūfan tradition or copies made of the official ʿUthmānic text. The balance of probability is that they were copies of the standard text brought to ʿAlqama for checking because of his authority on the question of correct orthography.

A little group of readings from him which depend on a somewhat different consonantal text from that in our hands, may be presumed to go back to his own non-ʿUthmānic Codex.

SŪRA II

98/92: مِيكَالَ — مِيكَائِلَ as Ibn Muḥaiṣin.

196/192: وَأَقِيمُوا ٱلْحَجَّ وَٱلْعُمْرَةَ إِلَى ٱلْبَيْتِ — وَأَتِمُّوا ٱلْحَجَّ وَٱلْعُمْرَةَ لِلّٰهِ as Ibn Masʿūd.

255/256: ٱلْقَيُّومُ — ٱلْقَيَّامُ as ʿUmar and Ibn Masʿūd, though some said he read ٱلْقَيِّمُ.

SŪRA III

2/1: ٱلْقَيُّومُ — as in II 255/256.

SŪRA IX

28: عَيْلَةً — عَائِلَةً as the friends of Ibn Masʿūd.

SŪRA XIV

50/51: قَطِرَانٍ — قَطْرٍ آنٍ, as Ibn ʿAbbās, Saʿīd b. Jubair and Qatāda.

SŪRA XVI

76/78: يُوَجِّهْهُ — يُوَجِّهْ as Ibn Masʿūd, but others said يُوَجِّهُ or يُوَجَّهْ.

SŪRA XVIII

53/51: مُوَاقِعُوهَا — مُلَاقُوهَا. See also Ibn Masʿūd's reading.

SŪRA XXV

18/19: مَا كَانَ — مَا without the كَانَ.

61/62: سِرَاجًا — سُرُجًا as Ibn Masʿūd, supporting the Kūfan reading.

SŪRA XXVI

137: خُلُقُ — اختِلَاق as Ibn Masʿūd, though some said they read خَلْقُ.

SŪRA LXVII

3: تَفَاوُتٍ — تَفَوُّتٍ like Ibn Masʿūd supporting the Kūfan reading.

SŪRA LXXVIII

23: لَابِثِينَ — لَبِثِينَ like Ibn Masʿūd supporting the reading of Ḥamza.

SŪRA LXXXIII

26: خِتَامُهُ — خَاتَمُهُ as ʿAlī, supporting the reading of al-Kisāʾī, though others said he read خَاتِمُهُ.

CODEX OF ḤIṬṬĀN † 73 (?)

This was an early Baṣran Codex. It is listed by Ibn Abī Dāwūd who quotes from it (p. 90) a variant in Sūra III, 144/138 where it agrees with the texts of Ibn Masᶜūd and Ibn ᶜAbbās.

Ḥiṭṭān b. ᶜAbdallah ar-Ruqāshī hardly figures at all in the *qirāʾāt* literature, but owes his fame to having been the teacher of al-Ḥasan al-Baṣrī. Ḥiṭṭān was himself a pupil of Abū Mūsā al-Ashᶜarī, and his Codex doubtless was a secondary one based on that of Abū Mūsā. It is tempting to think that many of the *shādhdh* readings of al-Ḥasan are derived from his Codex and ultimately from Abū Mūsā, but we have no means at present of separating out such readings.

The only variant quoted from him is رُسُلٌ instead of الرُّسُلُ in Sūra III, 144/138 which some say he also read in V, 75/79.

CODEX OF SAᶜĪD B. JUBAIR † 94

Saᶜīd b. Jubair al-Wālibī was a black and a client by enfranchisement to the tribe of Wāliba b. al-Ḥārith. He was famous as an exegete and is claimed by some as a member of the School of Ibn ᶜAbbās. He began life as Secretary to Ibn Masᶜūd and later served in the same capacity to Abū Mūsā al-Ashᶜārī [1]). He was also famous for his recitation of the Qurʾān and it was said that one night he would recite according to the text of Ibn Masᶜūd and the next according to the text of Zaid b. Thābit [2]) (meaning probably the ᶜUthmānic text).

That he had a Codex we know only from the fact that it is listed by Ibn Abī Dāwūd (p. 89). This Codex would doubtless have been a secondary one and one of eclectic type. Saᶜīd is included among the early Kūfan *Qurrāʾ* (*Nashr* I, 8), and from his connection with Ibn Masᶜūd we might expect his Codex to represent some form of the Kūfan text tradition dependent on Ibn Masᶜūd. The *Ṭabaqāt* books, however, give him as deriving his text from Ibn ᶜAbbās, and he is also said to have studied under Ibn ᶜUmar. The *shādhdh* readings that have been preserved from him support this conclusion as to the mixed nature of his text.

1) Ibn Khallikān I, 565. There are also stories of how he used to check Codices (Ibn Abī Dāwūd, p. 156), though here the reference is doubtless to Codices copied from the official text.

2) Ibn al-Jazarī I, 305.

SŪRA II

106/100: تُنْسِهَا — نُنْسِهَا, as az-Zuhrī and al-Ḥasan. See also Ubai and Ibn Mascūd.

137/131: بِمِثْلِ مَا — بِمَا, as in the Codices of Ibn Mascūd and Anas.

158/153: أَنْ يَطَّوَّفَ — أَنْ لَا يَطَّوَّفَ. So Ibn cAbbās and cAlī. See also Ibn Mascūd.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ, as Ibn cAbbās and others.

199/195: ٱلنَّاسُ — ٱلنَّاسِى, as Ibn cAbbās.

267/269: تَيَمَّمُوا — تُيَمِّمُوا, as Mucādh, cĪsā ath-Thaqafī and others. See Ubai.

283: كَاتِبًا — كُتُبًا, as Abū'l-cĀlīya, Abū Ḥaiwa and al-Jaḥdarī.

SŪRA III

187/184: أَخَذَ رَبُّكَ مِنَ ٱلَّذِينَ أُوتُوا — أَخَذَ ٱللّٰهُ مِيثَاقَ ٱلَّذِينَ أُوتُوا ٱلْكِتَـٰبَ ٱلْكِتَابَ مِيثَاقَهُمْ. See Ibn Mascūd.

SŪRA IV

24/28: مِنْهُنَّ — مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى as Ubai and Ibn Mascūd.

31/35: كَبَائِرَ — كَبِيرَ, as Ibn cAbbās and Mujāhid.

43/46: سُكَـٰرَى — سُكْرَى. So Ibn Mascūd and al-Acmash.

102/103: أَمْتِعَتِكُمْ — أَمْتِعَاتِكُمْ. So read also by cIkrima.

162/160: وَٱلْمُقِيمِينَ — وَٱلْمُقِيمُونَ, as Ubai, Ibn Mascūd and others.

SŪRA V

3/4: وَمَا أَكَلَ ٱلسَّبُعُ — وَأَكِيلُ السَّبُعِ, as Ubai, Ibn Mascūd and Ibn cAbbās.

5/7: أُوتُوا ٱلْكِتَـٰبَ — أُوتُوا ٱلْكِتَابَ مِنْ قَبْلِكُمْ.

69/73: وَٱلصَّـٰبِئُونَ — وَٱلصَّابِئِينَ, as Ubai and others.

89/91: كِسْوَتُهُمْ — كَأُسْوَتِهِمْ. So Ibn as-Samaifac.

96/97: طَعَامُهُ — طُعْمُهُ. So Ibn cAbbās, al-Ḥasan and others.

SŪRA VI

74: ءَازَرَ — ءَإِزْرًا, given also from Ibn cAbbās.

99: وَيَنْعِهِ — وَيَانِعِهِ. So Ibn as-Samaifac and Ibn Abī cAbla.

105: دَرَسْتَ — دَارَسْتَ as cAlī and Ibn cAbbās.

SŪRA VII

74/72: وَتَنْحِتُونَ — وَتَنْحَاتُونَ. So Yaḥyā b. Yacmar, al-Ḥasan and al-Jaḥdarī.

117/114: تَلْقَفُ — تَلَقَّمُ. So Mucādh and Abū Nahīk.

127/124: ءَالِهَتَكَ — إِلَٰهَتَكَ. So Ibn Mascūd and Ibn cAbbās.

194/193: عِبَادٌ أَمْثَالُكُمْ — عِبَادًا أَمْثَالَكُمْ

201/200: طَائِفٌ — طَيْفٌ, as Ibn cAbbās and Abū's-Sammāl.
تَذَكَّرُوا — تَأَمَّلُوا, though some said he read تَذَكَّرُوا (?).

SŪRA IX

17: مَسَاجِدَ — مَسْجِدَ, as Ibn Kathīr and Abū cAmr.

19: سِقَايَةَ — سُقَاةَ, as Ibn az-Zubair and Abū Ḥaiwa.
وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ — وَعَمَرَةَ ٱلْمَسْجِدَ ٱلْحَرَامَ but some say he read عَمَارَةَ.

90/91: ٱلْمُعَذِّرُونَ — ٱلْمُعْتَذِرُونَ, as Abū Shaikh and Abū Ḥaṣīn.

SŪRA X

76/77: لَسِحْرٌ — لَسَاحِرٌ, as Mujāhid and al-Acmash.

SŪRA XI

69/72: قَالُوا سَلَامًا قَالَ سَلَامٌ وَكُلُّ شَيْءٍ سَلَّمَتْ — قَالُوا سَلَـٰمًا قَالَ سَلَـٰمٌ: عَلَيْهِ ٱلْمَلَائِكَةُ فَقَالُوا سَلَامًا قَالَ سَلَامٌ.

SŪRA XII

72: صُوَاعَ — صِيَاعَ, but others said he read صُوَاغَ or صَوَاعَ or صَوْعَ.

76: وِعَاءِ — إِعَاءِ, as ʿĪsā ath-Thaqafī and Abān b. Taghlib.

SŪRA XIII

31: دَارِهِمْ — دِيَارِهِمْ, as Mujāhid.

SŪRA XIV

50/51: قَطِرَانٍ — قَطِرٍ آنٍ. So Ibn ʿAbbās, Qatāda and ʿIkrima. Some said قِطْرَانٍ.

SŪRA XVII

4: ٱلْكِتَـٰبِ — ٱلْكُتُبِ. So read by Abū'l-ʿĀliya.

23/24: وَقَضَىٰ — وَوَصَّىٰ, as Ibn Masʿūd, Ubai and Ibn ʿAbbās.

102/104: عَلِمْتَ — عَلِمْتَ يَا فِرْعَوْنُ, as Ibn ʿAbbās.

SŪRA XVIII

79/78: وَرَاءَهُمْ — أَمَامَهُمْ, as Ubai and Ibn ʿAbbās.

109: مَدَدًا — مِدَادًا, as Ibn Masʿūd, Ibn ʿAbbās and Mujāhid.

SŪRA XX

63/66: إِنْ هَـٰذَانِ — إِنَّ هَـٰذَيْنِ, the reading of Abū ʿAmr.

69/72: تَلْقَفْ — تَلَقَّمْ. So read by Muʿādh and Abū Nahīk, as in VII, 114.

SŪRA XXII

2: سُكَارَىٰ — سُكْرَىٰ, as al-Aʿmash and Abū'l-Jawzāʾ. So بِسُكْرَىٰ for بِسُكَارَىٰ.

18: حَقَّ — حَقًّا.

27/28: رِجَالًا — رُجَالَىٰ, as Ibn ʿAbbās, but some said they read رُجَّالَىٰ.

36/37: صَوَافَّ — صَوَافِنَ, as Ibn Masʿūd, Ibn ʿAbbās and others.

SŪRA XXIII

67/69: سَامِرًا — سُمَّرًا. So ʿIkrima, Muʿādh and Ibn Dharr.

SŪRA XXIV

27: تَسْتَأْنِسُوا — تَسْتَأْذِنُوا, as Ibn ʿAbbās.

33: غَفُورٌ — لَهُنَّ غَفُورٌ, as Ibn Masʿūd and Ibn ʿAbbās.

35: دُرِّيٌّ — دَرِّءٌ. So ʿIkrima, Qatāda and Yaḥyā b. Yaʿmar.

36: وَٱلْآصَالِ — وَٱلْإِيصَالِ. As Abū Mijlaz.

61/60: مَفَاتِحَهُ — مَفَاتِيحَهُ.

SŪRA XXVIII

32: فَذَانِكَ — فَذَانِيكَ. So read by Muʿādh, Abū Nahīk and Abū'l-Mutawakkil.

48: سِحْرَانِ تَظَاهَرَا — سَاحِرَانِ تَظَّاهَرَا, as Ibn ʿAbbās and Ibn as-Zubair.

SŪRA XXXIV

14/13: مِنسَأَتَهُ — مِنْ سَأَتِهِ, as Ibn Masʿūd, Abū's-Sawwār and al-Jaḥdarī.

37/36: جَزَاءُ ٱلضِّعْفِ — جَزَاءٌ ٱلضِّعْفُ. So Muʿādh, Abū Nahīk and Yaʿqūb.

SŪRA XXXV

12/13: سَائِغٌ — سَيِّغٌ. So read by Muʿādh, Abū Rajāʾ and Abū Ḥaiwa.

SŪRA XXXVII

103: أَسْلَمَا — سَلَّمَا. So Ibn Masʿūd, ʿAlī and Mujāhid.

SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ — قَالُوا مَا نَعْبُدُهُمْ. So Ibn Masʿūd.
9/12: يَحْذَرُ الآخِرَةَ — وَيَحْذَرُ عَذَابَ الآخِرَةِ. So Ubai.

SŪRA XLVIII

9: تُسَبِّحُوهُ — يُسَبِّحُوا ٱللّٰهَ. So read by Ibn Masʿūd.
29: أَثَرِ — آثَارِ, as Ibn Masʿūd, al-Ḥasan and Abū Ḥaṣīn.

SŪRA L

19/18: سَكْرَةُ — سَكَرَاتُ, as Ibn Masʿūd, Ibn Dharr and Ibn Qais.
ٱلْمَوْتِ بِٱلْحَقِّ — ٱلْحَقِّ بِٱلْمَوْتِ, as Ibn Masʿūd and Ubai.
30/29: نَقُولُ — يَقُولُ ٱللّٰهُ.

SŪRA LI

25: سَلَامًا — سِلْمٌ. So read by al-Aʿmash, Ṭalḥa and an-Nakhaʿī.

SŪRA LIII

12: أَفَتُمَارُونَهُ — أَفَتَمْرُونَهُ, as Ibn Masʿūd, ʿAlī, Ibn ʿAbbās and Ḥamza.

SŪRA LIV

7: خُشَّعًا — خَاشِعًا, as Ibn ʿAbbās, Ḥamza and al-Kisāʾī.

SŪRA LV

35: وَنُحَاسٌ — وَنَحْسٌ. So Abū Ḥaiwa.

SŪRA LVII

29: لِئَلَّا يَعْلَمَ — لِكَيْ يَعْلَمَ or others said لِكَيْلَا يَعْلَمَ or كَيْ لَا يَعْلَمَ.

SŪRA LXIII

10: فَأَصَّدَّقَ — فَأَتَصَدَّقَ, as Ubai and Ibn Masʿūd.
وَأَكُنْ — وَأَكُونَ, as Ibn Masʿūd and Ibn ʿAbbās, and the Baṣran reading.

SŪRA LXVII

3: تَفَاوُتٍ — تَفَوُّتٍ, like Ibn Masʿūd and the majority of Kūfans.

SŪRA LXXII

3: جَدُّ رَبِّنَا — جَدًّا رَبُّنَا.

SŪRA LXXIV

33/36: إِذْ أَدْبَرَ — إِذَا دَبَرَ, though some said he supported TR.

SŪRA LXXVII

33: جِمَالَتٌ — جُمَالَاتٌ. So read by Ibn ʿAbbās, al-Ḥasan and Qatāda.

SŪRA LXXVIII

1: يَتَسَاءَلُونَ — يَسَّاءَلُونَ, as Abū ʾl-Jawzāʾ, but some said he read تَسَّاءَلُونَ like Ibn Masʿūd.
23: لَابِثِينَ — لَبِثِينَ like Ibn Masʿūd supporting the reading of Ḥamza.

SŪRA LXXXI

24: بِضَنِينٍ — بِظَنِينٍ as Ibn Masᶜūd, Ibn ᶜAbbās and others.

SŪRA LXXXII

6: غَرَّكَ — أَغَرَّكَ. So read by al-Aᶜmash.

SŪRA LXXXVIII

16: مَبْثُوثَةٌ — مَبْثُوثَةٌ مُتَّكِئِينَ فِيهَا نَاعِمِينَ فِيهَا.

SŪRA XCIX

4: تُحَدِّثُ — تُنْبِئُ or some said تُنَبِّئُ as Ibn Masᶜūd.

CODEX OF ṬALḤA † 112

In the Codex of Ṭalḥa b. Muṣarrif we have another secondary Codex dependent on that of Ibn Masᶜūd. Ṭalḥa was a member of the Kūfan School, associated therein with an-Nakhaᶜi († 95), Yaḥyā b. Waththāb († 103) and al-Aᶜmash († 148), and was known to have had an *ikhtiyār* of his own which was transmitted by Fayāḍ b. Ghazwān [1]). His fame as a Reader was so great that he came to be known as *Sayyid al-Qurrā*ʾ.

The only mention of his Codex is in Ibn Abī Dāwūd where however, no readings from him are given and no statement made about his Codex. As his *shādhdh* readings were numerous and very famous, the probability is that some pages have dropped out of the original from which the Ẓāhiriya MS of Ibn Abī Dāwūd was copied.

1) *Fihrist* 31[1]; Ibn al-Jazarī, *Ṭabaqāt* I, 343.

SŪRA I

4/3: مَالِكِ — مَلِكِ, i. e. the non-Kūfan reading.

SŪRA II

9/8: يُخَٰدِعُونَ — إِنْ يُخَادِعُونَ إِلَّا.

22/20: فِرَاشًا — مِهَادًا, though some said مَهْدًا.

61/58: مِصْرًا — مِصْرَ, as in the Codex of Ibn Masʿūd.

74/69: يَشَّقَّقُ — يَنْشَقِقُ or some said تَنْشَقُّ.

83/77: حُسْنًا — حُسْنَى, as read by Ubai and al-Ḥasan.

124/118: ٱلظَّالِمِينَ — ٱلظَّالِمُونَ, as Ibn Masʿūd and Ibn ʿAbbās,

125/119: مَثَابَةً — مَثَابَاتٍ, so read also by al-Aʿmash.

159/154: بَيَّنَّاهُ — بَيَّنَهُ, making the subject Allāh. So read by Ibn Masʿūd.

222: ٱلْمُطَّهِّرِينَ — ٱلْمُتَطَهِّرِينَ.

259/261: فَٱنْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ — وَٱنْظُرْ لِطَعَامِكَ وَشَرَابِكَ لِمِائَةِ سَنَةٍ. See also Ibn Masʿūd's reading. Some, however, said Ṭalḥa merely read يَسَّنَّ for يَتَسَنَّهْ

280: فَنَظِرَةٌ — فَنَاظِرَةٌ, as Ibn Abī Lailā and ʿĪsā ath-Thaqafī.

284: فَيَغْفِرُ — يَغْفِرْ, as Ibn Masʿūd and al-Aʿmash.

285: وَٱلْمُؤْمِنُونَ — وَآمَنَ ٱلْمُؤْمِنُونَ as ʿAlī and Ibn Masʿūd.

كُتُبِهِ وَرُسُلِهِ — كِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ, as Ibn Masʿūd.

SŪRA III

140/134: يَمْسَسْكُمْ — يُصِبْكُمْ.

143/137: فَقَدْ — فَلَقَدْ.

176/170: يُسَارِعُونَ — يُسْرِعُونَ.

181/177: قَالُوا — يَقُولُونَ as Ibn Masʿūd.

195/194: قَاتَلُوا وَقُتِلُوا — قُتِلُوا وَقَاتَلُوا.

SŪRA IV

3: أَلَّا تَعُولُوا — أَنْ لَا تَعِيلُوا.

19/23: أَنْ يَأْتِينَ بِفَاحِشَةٍ — أَنْ يَفْحُشْنَ, as Ubai.

24/28: مِنْهُنَّ — مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى as Ibn Masʿūd and Ubai.

34/38: فَٱلصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ — فَٱلصَّوَالِحُ قَوَانِتُ حَوَافِظُ as Ibn Masʿūd.

SŪRA V

13/16: قَاسِيَةً — قَسِيَّةً. So read by al-Aʿmash and Ibn Abī Lailā.

64/69: مَبْسُوطَتَانِ — بُسُطَتَانِ, as Ibn Masʿūd, though some say they read بُسُطَانِ.

115: إِنِّي مُنَزِّلُهَا — سَأُنْزِلُهَا, as Ibn Masʿūd and al-Aʿmash.

SŪRA VI

2: ثُمَّ قَضَى — لِيَقْضِيَ.

23: ثُمَّ لَمْ تَكُنْ — ثُمَّ مَا كَانَ, as Ibn Masʿūd.

57: يَقُصُّ ٱلْحَقَّ — يَقْضِي بِٱلْحَقِّ, as Ibn Masʿūd and al-Aʿmash.

71/70: ٱسْتَهْوَتْهُ ٱلشَّيَاطِينُ — ٱسْتَهْوَاهُ ٱلشَّيْطَانُ, as Ibn Masʿūd and al-Aʿmash.

105: دَرَسْتَ — دَرَسَ, a reading also given from Ibn Masʿūd.

111: قُبُلًا — قَبِيلًا, as Ibn Masʿūd and al-Aʿmash, though some said he read قَبْلًا.

122: أَوَمَنْ — أَفَمَنْ.

125: يَصَّعَّدُ — يَتَصَعَّدُ, as Ibn Masʿūd and al-Aʿmash.

138/139: حِجْرٌ — حِرْجٌ as Ubai and Ibn Masʿūd.

SŪRA VII

40/38: الْخِيَاطِ — الْمِخْيَطِ, as Ibn Masʿūd, but some said he read الْمَخْيَطِ as Abū Razīn.

93/91: ءَاسَى — إِيسَى. So read by al-Aʿmash.

154/153: سَكَتَ — سَكَنَ, as Muʿāwiya b. Qurra, but others said he read سُكِتَ.

157/156: وَيَضَعُ — وَيُذْهِبُ.

وَالْإِنْجِيلِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ كِتَابِ اللهِ وَرَسُولِهِ — وَالْإِنْجِيلِ.

165: بِئِيسٍ — بَيْئِسٍ, so Qatāda, az-Zuhrī and Khārija.

196/195: نَزَّلَ الْكِتَبَ — نَزَّلَ الْكِتَابَ بِالْحَقِّ. So Abū 'l-Mutawakkil and Ibn Mijlaz.

SŪRA VIII

1: يَسْأَلُونَكَ عَنِ الْأَنْفَالِ — يَسْأَلُونَكَ الْأَنْفَالَ, as Ibn Masʿūd and many others.

73/74: تَفْعَلُوهُ — تَفْعَلُوا. So Ibn Khuthaim.

SŪRA IX

8: إِلًّا — إِيلًا. So read by ʿIkrima, and Ibn ʿUmar.

37: النَّسِيءُ — النَّسْءُ, as as-Sulamī though some said النَّسُوءُ as Mujāhid.

51: لَنْ يُصِيبَنَا — هل يُصَيِّبُنَا. See Ibn Masʿūd's reading.

52: إِلَّا إِحْدَى — إِلَّاحْدَى, as Ibn Muḥaiṣin.

108/109: يَتَطَهَّرُوا — يَطَّهَّرُوا, as al-Aʿmash.

110/111: أَنْ تَقَطَّعَ قُلُوبُهُمْ — حَتَّى تَقْطَعَ قُلُوبَهُمْ, or some said وَلَوْ قُطِّعَتْ قُلُوبُهُمْ as the Friends of Ibn Masʿūd, others أَنْ تُقْطَعَ قُلُوبُهُمْ as Abū's-Sammāl.

114/115: وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ — وَمَا اسْتَغْفَرَ إِبْرَاهِيمُ or some said مَا يَسْتَغْفِرُ إِبْرَاهِيمُ.

126/127: لَا يَرَوْنَ — لَا تَرَى, as Ubai, Ibn Masʿūd and al-Aʿmash.

SŪRA X

79/80: سَاحِرٍ — سَحَّارٍ, which was the Kūfan reading.

SŪRA XI

37/39: بِأَعْيُنِنَا — بِأَعْيُنَّا.

49/51: مِنْ قَبْلِ هَذَا — مِنْ قَبْلِ هَذَا الْقُرْآنِ. So Ibn Masʿūd.

102/104: إِذَا — إِذْ as Ubai.

SŪRA XII

11: تَأْمَنَّا — تَأْمَنُنَا or some said تِأْمَنَّا as Ubai, al-Ḥasan and al-Aʿmash.

13: لَيَحْزُنُنِي — لَيُحْزِنُنِي. So read by Zaid b. ʿAlī and Sulaimān at-Taimī.

SŪRA XIV

9/10: تَدْعُونَنَا — تَدْعُونَا.

42/43: تَحْسَبَنَّ — تَحْسَبُ, also in v. 48.

SŪRA XV

2: رُبَمَا — رُبَّتَمَا. So Abū Nahīk, Abū's-Sammāl and Ibn as-Samaifaʿ.

55: الْقَانِطِينَ — الْقَنِطِينَ. So Ibn Waththāb, Al-Aʿmash and others.

SŪRA XVI

12: وَٱلنُّجُومُ — وَٱلرِّيَاحُ, as Ibn Masʿūd and al-Aʿmash.

76/78: يُوَجِّهْهُ — يُوَجِّهْ, as Ibn Masʿūd and ʿAlqama, but some said he read يُوَجَّهْ and others يُوَجِّهْ.

SŪRA XVII

23/24: يَبْلُغَنَّ — يَبْلُغَانِّ, supporting the Kūfan reading.

كِلَاهُمَا — كِلَيْهِمَا. So read by Ibn Qais and Abū Ḥaṣīn.

44/46: تُسَبِّحُ — سَبَّحَتْ, as Ibn Masʿūd and al-Aʿmash.

100/102: تَمْلِكُونَ — تَخْزُنُونَ. So Ibn Khuthaim.

110: أَيًّا مَا — أَيًّا مَنْ.

111: لَهُ شَرِيكٌ — شَرِيكٌ لَهُ, as read by Abū's-Sammāl.

SŪRA XVIII

38/36: لَٰكِنَّا هُوَ ٱللَّهُ — لَٰكِنْ هُوَ ٱللَّهُ.

45/43: ٱلرِّيَاحُ — ٱلرِّيحُ, supporting the Kūfan reading.

53/51: مُوَاقِعُوهَا — مُلَاقُوهَا, as Ibn Masʿūd and al-Aʿmash.

55/53: قُبُلًا — قَبِيلًا, as Ubai and Ibn Qais.

86/84: حَمِئَةٍ — حَامِيَةٍ. So Ibn Masʿūd with the reading of Ḥamza and Ibn ʿĀmir.

94/93: خَرْجًا — خَرَاجًا, supporting the Kūfan reading.

109: قَبْلَ أَنْ تَنْفَدَ — مِنْ قَبْلِ أَنْ يُقْضَى. See Ibn Masʿūd.

SŪRA XIX

9/10: خَلَقْتُكَ — خَلَقْنَاكَ, as the reading of Ḥamza and al-Kisāʾī.

11/12: سَبِّحُوا — سَبِّحُوهُ.

34/35: قَوْلَ ٱلْحَقِّ — قَالَ ٱلْحَقُّ as al-Aʿmash, but some said he read قالوا الله الحقّ as Ibn Masʿūd.

60/61: يَدْخُلُونَ — سَيَدْخُلُونَ, as Ibn Masʿūd.

66/67: لَسَوْفَ أُخْرَجُ — لَسَأَخْرُجُ or some said لَسَأُخْرَجُ and others سَأُخْرَجُ as Ibn Masʿūd.

93/94: آتِي ٱلرَّحْمَٰنِ — آتِ ٱلرَّحْمَٰنَ. So Ibn Masʿūd, Ibn az-Zubair and others.

SŪRA XX

2/1: مَا أَنْزَلْنَا عَلَيْكَ ٱلْقُرْآنَ — مَا نُزِّلَ عَلَيْكَ ٱلْقُرْآنُ, as Ibn Fāʾid al-Baṣrī.

13: وَأَنَا ٱخْتَرْتُكَ — وَإِنَّا ٱخْتَرْنَاكَ, as the reading of Ḥamza and al-Aʿmash.

69/72: سَاحِرٍ — سِحْرٍ, supporting the Kūfan reading.

80/82: أَنْجَيْنَٰكُمْ — أَنْجَيْتُكُمْ, supporting the Kūfan reading.

81/83: رَزَقْنَٰكُمْ — رَزَقْتُكُمْ, supporting the Kūfan reading.

98: إِلَّا هُوَ — إِلَّا هُوَ ٱلرَّحْمَٰنُ رَبُّ ٱلْعَرْشِ.

102: نَحْشُرُ ٱلْمُجْرِمِينَ — يُحْشَرُ ٱلْمُجْرِمُونَ, as al-Ḥasan, though some said he read تُحْشَرُ.

SŪRA XXI

90: يَدْعُونَنَا — يَدْعُونَّا.

95: حَرَامٌ — حِرْمٌ, supporting the Kūfan reading like Ibn Masʿūd.

112: رَبِّ ٱحْكُمْ — رَبِّيَ أَحْكَمُ, as aḍ-Ḍaḥḥāk and Yaʿqūb.

SŪRA XXII

2: سُكَارَىٰ — سَكْرَىٰ, as an-Nakhaʿī and Ibn Waththāb.

11: خَاسِرَ — خَسِرَ, as Mujāhid and Ibn Abī ʿAbla. It involves a following وَٱلْآخِرَةِ.

23: لُؤْلُؤٍ — لُؤْلُؤًا, as al-Ḥasan, al-Aʿmash and Ibn Waththāb, though some say he read لُولَى or لُولٍ or لَوْلِ.

39/40: قَاتَلُوا — يُقْتَتَلُونَ, as Ibn Masʿūd.

SŪRA XXIII

1: أَفْلَحُوا — أَفْلَحَ, but others said أُفْلِحَ as ʿIkrima and al-Jaḥdarī, and others أَفْلَحَ.

20: تُخْرِجُ ٱلدُّهْنَ — تَنبُتُ بِٱلدُّهْنِ, as Ibn Masʿūd.

67/69: سُمَّرًا — سَٰمِرًا, as Ubai and Ibn Masʿūd.

106/108: قَالُوا بَلْ رَبَّنَا — قَالُوا رَبَّنَا, as Ubai and Ibn Khuthaim.

SŪRA XXV

48/50: جَعَلَ — أَرْسَلَ, as Ibn Masʿūd.

49/51: لِنُنْشِرَ — لِنُحْيِيَ, as Ibn Masʿūd, Ibn Qais and Ibn Dharr.

69: يُضَاعِفِ ٱلْعَذَابَ — يُضَٰعَفْ لَهُ ٱلْعَذَابُ.

74: ذُرِّيَّتِنَا — ذُرِّيَّاتِنَا, the reading of Abū ʿAmr, Ḥamza and al-Kisāʾī.

SŪRA XXVI

4/3: فَتَظْلَلْ — فَظَلَّتْ, as Ibn Masʿūd and Ibn Dharr.

81: وَإِذَا مِتُّ فَهُوَ يُحْيِينِي — وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ, as Ibn Masʿūd and Ibn Dharr.

111: وَأَتْبَاعُكَ — وَٱتَّبَعَكَ, as Ibn ʿAbbās, Abū Ḥaiwa and aḍ-Ḍaḥḥāk.

SŪRA XXVII

14: عُلِيًّا — عُلُوًّا, as Ubai and Abū'l-ʿĀlīya, though some said he read عِلِيًّا as Ibn Masʿūd.

49/50: لَتَقُولُنَّ — لَنَقُولَنَّ but some said he read لَتُقْسِمُنَّ as Ibn Khuthaim.

66/68: بَلِ ٱدَّرَكَ — بَلِ ٱدَّارَكَ, as al-Ḥasan and al-Aʿraj.

81/83: تَهْدِى ٱلْعُمْىَ — بِهَٰدِى ٱلْعُمْىِ supporting the reading of Ḥamza.

SŪRA XXVIII

7/6: فَإِذَا خَشِيتِ أَنْ تُسْمَعَ عَلَيْكِ — فَإِذَا خِفْتِ عَلَيْهِ, as Ubai and Ibn Khuthaim.

48: سَاحِرَانِ ٱظَّاهَرَا — سِحْرَانِ تَظَاهَرَا, as Ibn Masʿūd.

61: أَمَنْ — أَفَمَنْ, as Ibn Masʿūd.

66: يَسَّاءَلُونَ — يَتَسَاءَلُونَ, as Ibn Masʿūd and Abū'l-Jawzāʾ.

82: لَٱنْخَسَفَ — لَخَسَفَ, as Ibn Masʿūd and al-Aʿmash, though some said he read لَٱنْخُسِفَ as Abū Rajāʾ.

SŪRA XXIX

58: لَنُثْوِيَنَّهُمْ — لَنُبَوِّئَنَّهُمْ, supporting the Kūfan reading with Ibn Masʿūd and ʿAlī.

SŪRA XXX

11/10: يُبْدِئُ — يَبْدَؤُا, as Ibn Masʿūd.

SŪRA XXXI

14/13: وَفَصْلُهُ — وَفِصَالُهُ, as al-Ḥasan, Abū Rajāʾ and al-Jaḥdarī.

27/26: وَبَحْرٌ — وَٱلْبَحْرُ, as Ubai and Ibn Masʿūd.

SŪRA XXXIII

20: بَادُونَ — بُدًّى, as Ibn ʿAbbās, Ibn Qais and Ibn Masʿūd.

56: صَلُّوا عَلَيْهِ — صَلُّوا عَلَيْهِ كَمَا صَلَّى ٱللهُ عَلَيْهِ, as Ibn Khuthaim. See Ibn Masʿūd.

SŪRA XXXIV

1: وَلَهُ ٱلْحَمْدُ فِي ٱلْآخِرَةِ — وَلَهُ ٱلدُّنْيَا وَٱلْآخِرَةُ omitting ٱلْحَمْدُ فِي. So Ibn Khuthaim.

14/13: مَا لَبِثُوا — مَا لَبِثُوا حَوْلًا. So Ibn Khuthaim.

37/36: ٱلْغُرُفَاتِ — ٱلْغُرْفَةِ, supporting the reading of Ḥamza.

51/50: وَأُخِذُوا — وَأَخَذَ, though some said he read وَأَخَذَهُمْ آخِذٌ like Ibn Masʿūd.

SŪRA XXXV

18/19: مَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى — مَنِ ٱزَّكَّى فَإِنَّمَا يَزَّكَّى, as Ibn Masʿūd.

35/32: ٱلَّذِي أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِنْ فَضْلِهِ — ٱلَّذِي وَرَّثَنَا ٱلْأَرْضَ مِنْ فَضْلِهِ. So Ibn Khuthaim.

SŪRA XXXVI

23/22: يُرِدْنِ — يُرِدْنِي.

35: عَمِلَتْهُ — عَمِلَتْ supporting the Kūfan reading.

55: فَٰكِهُونَ — فَاكِهِينَ, as Ibn Masʿūd and al-Aʿmash.

56: ظِلَالٍ — ظُلَلٍ, supporting the Kūfan reading.

65: See Ibn Masʿūd's reading.

83: مَلَكُوتُ — مَلَكَةُ, as Ibn Masʿūd, an-Nakhaʿī and al-Aʿmash.

SŪRA XXXVII

134: He read the verse وَوَفَّيْنَاهُ وَأَهْلَهُ كُلَّهُمْ إِلَّا عَجُوزًا, as Ibn Khuthaim.

155: تَذَكَّرُونَ — تَذْكُرُونَ.

SŪRA XXXVIII

46: بِخَالِصَةٍ — بِخَالِصَتِهِمْ, as al-Aʿmash.

SŪRA XXXIX

36/37: عَبْدَهُ — عِبَادَهُ. So read also by Mujāhid and Ibn Waththāb.

SŪRA XLI

35: يُلَقَّاهَا — يُلَاقَاهَا, so read by Ibn Masʿūd, Ibn Dharr and Abū Ḥaṣīn.

47: ثَمَرَاتٍ — ثَمَرَةٍ, supporting the Kūfan reading.

53: سَنُرِيهِمْ — وَلَنُرِيهِمْ, as Ibn Khuthaim.

SŪRA XLIII

33/32: مَعَارِجَ — مَعَارِيجَ, as Ibn Masʿūd and Ibn Qais.

85: تُرْجَعُونَ — تُحْشَرُونَ, as Ibn Khuthaim.

SŪRA XLV

5/4: ٱلرِّيَاحِ — ٱلرِّيحِ, supporting the Kūfan reading.

23/22: غِشَاوَةً — غَشْوَةً, supporting the Kūfan reading.

SŪRA XLVIII

9: تُسَبِّحُوهُ — يُسَبِّحُوا ٱللهَ, as Ubai and Ibn Masʿūd.

15: كَلَامَ ٱللهِ — كَلِمَ ٱللهِ, as Ibn Masʿūd and the Kūfans.

SŪRA XLIX

10: تُرْحَمُونَ — تَرْشُدُونَ, as Ibn Khuthaim.

12: تَجَسَّسُوا — تَتَنَابَزُوا. So Muʿādh and Ibn Khuthaim.

SŪRA L

19/18: ٱلْمَوْتِ بِٱلْحَقِّ — ٱلْحَقِّ بِٱلْمَوْتِ; as Ubai and Ibn Masʿūd.

SŪRA LI

25: سَلَٰمًا — سِلْمٌ, as al-Aʿmash, an-Nakhaʿī and Saʿīd b. Jubair.

SŪRA LII

21: أَلَتْنَٰهُمْ — لِتْنَاهُمْ, as Ubai and Ibn Masʿūd, though some said he read لَتْنَاهُمْ.

SŪRA LIII

50/51: عَادًا ٱلْأُولَىٰ — عَادَ, as Ibn Masʿūd.

58: لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ — لَيْسَ لَهَا مِمَّا يَدْعُونَ مِنْ دُونِ ٱللَّهِ كَاشِفَةٌ وَهِيَ عَلَى ٱلظَّالِمِينَ سَاءَتِ ٱلْغَاشِيَةُ.

SŪRA LIV

35: مَنْ شَكَرَ — لِمَنْ شَكَرَ لِي, after which he added وَلَقَدْ وَفَّيْنَا أَهْلَهُ كُلَّهُمْ إِلَيْهِ إِلَّا عَجُوزًا فِي ٱلْغَٰبِرِ. So read also by Ibn Khuthaim.

SŪRA LV

22: ٱللُّؤْلُؤُ — ٱللُّؤْلِىءُ or some said ٱللُّؤْلُؤُ.

43, 44: He read here كُنْتُمْ بِهَا تُكَذِّبَانِ تَصْلَيَانِهَا لَا تَمُوتَانِ فِيهَا وَلَا تَحْيَيَانِ يَطُوفَانِ بَيْنَهُمَا. It was so read also by Ibn Khuthaim. See Ibn Masʿūd. Some said that for يَطُوفُونَ he read يَطَوَّفَانِ (?) [perhaps تطوفان like Ibn Masʿūd.]

SŪRA LVI

12: جَنَّٰتِ — جَنَّةِ.

50: Between 50 and 51 he added a verse كَلَّا إِنْ نَحْنُ إِلَّا مُكَذِّبُونَ as did Ibn Khuthaim also.

SŪRA LVIII

8/9: وَيَتَنَٰجَوْنَ — وَيَنْتَجُونَ, like Ibn Masʿūd supporting the reading of Ḥamza.

SŪRA LIX

4: يُشَاقِّ — يُشَاقِقْ, as Ibn Masʿūd and Abū Ḥaṣīn.

5: قَائِمَةً — قُوَّمًا though some said he read قَوْمًا as Ibn Masʿūd.

7: كَيْ لَا — لِئَلَّا, as Ibn Masʿūd, Ibn Qais and Abū Ḥaṣīn.

9: وَيُؤْثِرُونَ — وَيُصِيفُونَ. So Abū Mijlaz and Ibn Khuthaim.

10: غِلًّا — غِمْرًا, as Ubai and Ibn Masʿūd.

21: مُتَصَدِّعًا — مُصَّدِّعًا, as Ibn Masʿūd and Abū Ḥaṣīn.

SŪRA LX

10: لَا هُنَّ يَحِلُّونَ لَهُمْ — حِلٌّ لَهُمْ لَا هُنَّ يَحْلِلْنَ لَهُمْ.

SŪRA LXI

6: سِحْرٌ — سَاحِرٌ, supporting the reading of the Kūfans as did Ibn Masʿūd.

SŪRA LXII

9: فَٱسْعَوْا — فَٱمْضُوا, as Ubai, Ibn Masʿūd and Ibn ʿAbbās.

11: مِنَ ٱلتِّجَارَةِ — مِنَ ٱلتِّجَارَةِ لِلَّذِينَ ٱتَّقَوْا, as Ubai.

SŪRA LXV

1: إِلَّا أَنْ يَأْتِينَ بِفَٰحِشَةٍ مُبَيِّنَةٍ — إِلَّا أَنْ يَفْحُشْنَ, as Ubai.

2: أَجَلَهُنَّ — آجَالَهُنَّ, as Ibn Khuthaim.

4: أَجَلُهُنَّ — آجَالُهُنَّ, as Ibn Masʿūd, aḍ-Ḍaḥḥāk and Ibn Sīrīn.

SŪRA LXVI

4: تَظَٰهَرَا — تَظَّهَّرَا, though some said he supported TR.

SŪRA LXVII

3: تَفَاوُتٍ — تَفَوُّتٍ, like Ibn Masʿūd supporting the Kūfan reading.

8: تَمَيَّزُ — تَتَمَيَّزُ.

22: أَفَمَنْ — أَمَنْ though some said that this refers to v. 20 where he read أَمَنْ instead of أَمَّنْ.

SŪRA LXVIII

32: أَنْ يُبْدِلَنَا — سَيُبْدِلُنَا, as Ibn Khuthaim.

SŪRA LXXII

2: يَهْدِى — يَدْعُو. So Ibn Khuthaim.

SŪRA LXXVI

21: عَالِيَهُمْ — عَالِيَتُهُمْ, as Ibn Masʿūd and Zaid b. ʿAlī

SŪRA LXXVII

41: ظِلَلٍ — ظُلَلٍ, as al-Aʿmash, az-Zuhrī and al-Aʿraj.

SŪRA LXXVIII

23: لَابِثِينَ — لَبِثِينَ like Ibn Masʿūd supporting the reading of Ḥamza.

35: لَا يَسْمَعُونَ — لَا تَسْمَعُ. So Ibn Khuthaim.

SŪRA LXXX

10: تَلَهَّى — تَتَلَهَّى, or some say he read تَلْهَى.

SŪRA LXXXVIII

16: مَبْثُوثَةٌ — مَبْثُوثَةٌ مُتَّكِئِينَ فِيهَا نَاعِمِينَ. So Saʿīd b. Jubair and Ibn Khuthaim.

SŪRA XCII

14: تَلَظَّى — تَتَلَظَّى. So read by Ibn az-Zubair and Zaid b. ʿAlī.

SŪRA XCV

2: سِينِينَ — سِينَاء, as Ibn Masʿūd, ʿUmar and al-Ḥasan.

SŪRA CIV

9: فِى عَمَدٍ — بِعَمَدٍ as Ibn Masʿūd.

SŪRA CVIII

1: أَعْطَيْنَاكَ — أَنْطَيْنَاكَ, as al-Ḥasan and Ibn Muḥaiṣin.

CODEX OF ʿIKRIMA † 105

ʿIkrima Abū ʿAbdallah the Berber slave of Ibn ʿAbbās is famous in Qurʾānic science, where his numerous exegetical traditions were considered as carrying on the tradition of the School of Ibn ʿAbbās[1]). Our only information as to his having had a Codex is the statement in Ibn Abī Dāwūd p. 89 who quotes from it a variant on Sūra II. 217/214. He is noted in the *Ṭabaqāt* books, however, as having had a *riwāya fī ḥurūf* and as being a famous *ḥurūf* authority[2]).

Although closely associated with Ibn ʿAbbās, he was also said to have taken readings from Abū Huraira and Ibn ʿUmar, the latter of whom he consulted for his *raʾi* not for his *riwāya* since he was suspected of Khārijite leanings. He is included in the lists of the early Meccan *Qurrāʾ* (*Nashr* I, 8) and it may well be that his Codex was associated with the beginnings of the Meccan text tradition. From the stories of his wide travelling in search of knowledge it is likely that his Codex would be eclectic, and this, as we know, was characteristic of the early Meccan School.

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1) He composed a book on *Nuzūl* which gave the tradition of Ibn ʿAbbās (*Fihrist*, 38) and also a Commentary on the Qurʾān embodying that tradition (*Fihrist*, 34.)

2) Ibn al-Jazarī, *Ṭabaqāt* I, 515.

SŪRA I

7/6: ٱلَّذِينَ — مَنْ, as Ibn Masʿūd and al-Aswad.

7: وَلَا — وَغَيْر, as ʿAlī, Ubai and al-Aswad.

SŪRA II

70/65: ٱلْبَقَرَ — البَاقِرَ (see Ibn Jaisch 674). So read by Ubai and Ibn Masʿūd.

97/91: جِبْرِيلَ — جِبْرَايِيلَ, though some say he read جِبْرَائِلَ as Ibn ʿAbbās.

177/172: وَٱلصَّٰبِرِينَ — وَٱلصَّابِرُونَ, as al-Ḥasan, al-Jaḥdarī and others. See Ibn Masʿūd.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ, as Mujāhid and Ibn ʿAbbās, but others said he read يُطِيِّقُونَهُ others يَطَّيَّقُونَهُ others يُطَيَّقُونَهُ and others يَطَّوَّقُونَهُ.

217/214: قِتَالٍ فِيهِ قُلْ قِتَالٌ — قَتْلٍ فِيهِ قُلْ قَتْلٌ, as Abū's-Sammāl.

233: تُضَارَّ — تُضَارِرْ, as Ibn ʿAbbās and aḍ-Ḍaḥḥāk. Likewise in v. 282.

283: وَلَمْ تَجِدُوا كَاتِبًا — فَإِنْ لَمْ تَجِدُوا كِتَابًا, as aḍ-Ḍaḥḥāk, Mujāhid and Ibn ʿAbbās

فَرِهَٰنٌ — فَرُهُنٌ, given also from Shahr b. Ḥawshab.

SŪRA III

175/169: يُخَوِّفُ أَوْلِيَآءَهُ — يُخَوِّفُكُمْ أَوْلِيَآءَهُ, as Ibn Masʿūd, Ibn ʿAbbās and ʿAṭāʾ.

SŪRA IV

102/103: أَمْتِعَتِكُمْ — أَمْتِعَاتِكُمْ. So Saʿīd b. Jubair.

162/160: وَٱلْمُقِيمِينَ — وَٱلْمُقِيمُونَ, as Ubai, Ibn Masʿūd and Saʿīd b. Jubair.

SŪRA V

95/96: ذَوَا — ذُو. So read by Jaʿfar aṣ-Ṣādiq.

SŪRA VI

82: بِظُلْمٍ — بِشِرْكٍ.

93: ٱلْهُونِ — ٱلْهَوَانِ. So Ibn Masʿūd.

105: دَرَسْتَ — دَارَسْتَ, as Ibn ʿAbbās and ʿAlī.

SŪRA VII

26/25: رِيشًا — رِيَاشًا, as Ibn ʿAbbās, Mujāhid and others.

49/47: ٱدْخُلُوا — دَخَلُوا, which some gave from Ṭalḥa.

143/139: صَعِقًا — صَاعِقًا, as Abū Nahīk and al-Jaḥdarī.

145/142: سَأُورِيكُمْ — سَأُورِثُكُمْ, as Ibn ʿAbbās and Muʿādh.

165: بَئِيسٍ — بِيَسٍ, as Abū's-Sammāl and al-Aʿmash.

SŪRA VIII

1: يَسْأَلُونَكَ عَنِ ٱلْأَنْفَالِ — يَسْأَلُونَكَ ٱلْأَنْفَالَ, as Ibn Masʿūd, Ṭalḥa and others.

27: أَمَٰنَٰتِكُمْ — أَمَانَتَكُمْ, as Mujāhid and Yaḥyā b. Waththāb.

60/62: تُرْهِبُونَ — تُخْزُونَ, as Ibn ʿAbbās and Mujāhid, though some say he read يُرْهِبُونَ.

SŪRA IX

3: أَذَانٌ — إِذْنٌ, as aḍ-Ḍaḥḥāk and al-Jaḥdarī.

8: لَا يَرْقُبُوا فِيكُمْ إِلًّا — لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا.

83/84: ٱلْخَٰلِفِينَ — ٱلْخَلِفِينَ, as Ibn as-Samaifaʿ and Abū Nahīk.

110/111: أَنْ تَقَطَّعَ قُلُوبُهُمْ — أَنْ تَقْطَعَ قُلُوبَهُمْ فِى ٱلْقَبْرِ.

SŪRA XI

32/34: جِدَالَنَا — جَدَلَنَا, as Ibn ʿAbbās and others.

46/48: إِنَّهُ عَمَلٌ غَيْرُ — إِنَّهُ عَمِلَ عَمَلًا غَيْرَ or some say عَمِلَ غَيْرَ as al-Kisāʾī and Yaʿqūb.

SŪRA XIII

11/12: مِنْ أَمْرِ ٱللهِ — بِأَمْرِ ٱللهِ, as Ibn ʿAbbās, ʿAlī and Zaid b. ʿAlī.

31/30: يَايْئَسِ — يَتَبَيَّنِ, as ʿAlī, Ibn ʿAbbās and al-Jaḥdarī.

42: سَيَعْلَمُ ٱلْكُفَّرُ — سَيَعْلَمُ ٱلْكَافِرُ, as Muʿādh, al-Jaḥdarī and others.

SŪRA XIV

50/51: قَطِرَانٍ — قَطِرٍ آنٍ, as Ibn ʿAbbās, Qatāda and Saʿīd b. Jubair, though some said he read قَطْرَانٍ.

SŪRA XVI

6: حِينَ (bis) — حِينًا. So aḍ-Ḍaḥḥāk and al-Jaḥdarī.

SŪRA XVII

13/14: نُخْرِجُ .... كِتَابًا — يَخْرُجُ .... كِتَابٌ, as al-Ḥasan and aḍ-Ḍaḥḥāk.

64/66: وَرَجِلِكَ — وَرِجَالِكَ. So read by Qatāda, and Abū Nahīk.

101/103: فَسْئَلْ — فَسَأَلَ, as Ibn ʿAbbās.

SŪRA XVIII

19/18: يُشْعِرَنَّ بِكُمْ أَحَدًا — يَشْعُرَنَّ بِكُمْ أَحَدٌ. So read by Muʿādh and Abū Nahīk.

51/49: مُتَّخِذَ — مُتَّخِذًا. So ʿAlī and Abū'l-Mutawakkil.

77/76: يَنْقَضَّ — يَنْقَاصَّ. So ʿAlī, az-Zuhrī and many others.

SŪRA XIX

71/72: مِنْكُمْ — مِنْهُمْ, as Ibn ʿAbbās.

XX

12: طُوًى — طَاوِيَ though some said he read طِوًى as al-Ḥasan and al-Aʿmash.

78/81: فَغَشِيَهُمْ and غَشِيَهُمْ — فَغَشَّاهُمْ and غَشَّاهُمْ. So Abū Rajāʾ and al-Aʿmash.

84/86: أُولَآءِ — أُولَى, as Muʿādh and ʿĪsā ath-Thaqafī.

SŪRA XXI

32/33: ءَايَتِهَا — آيَتِهَا. So Mujāhid, aḍ-Ḍaḥḥāk al-Jaḥdarī.

48/49: وَضِيَاءً — ضِيَاءً without و, as Ibn ʿAbbās and aḍ-Ḍaḥḥāk.

79: فَفَهَّمْنَٰهَا — فَأَفْهَمْنَاهَا, so Muʿādh.

95: حَرَامٌ — حَرْمٌ or some said حَرِمٌ or حَرُمَ or حَرِمَ.

SŪRA XXII

35/36: وَٱلْمُقِيمِى ٱلصَّلَوٰةِ — وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ, as Ibn Masʿūd.

40/41: صَلَوَاتٌ — صِلَوْثَاءُ or some said صِلْوِيثًا or صَلْوِيثًا.

SŪRA XXIII

67/69: سَٰمِرًا — سُمَّرًا, as Ibn Masʿūd, Ibn ʿAbbās and Abū Ḥaiwa, though some said he read سُمْرًا.

SŪRA XXIV

35: دُرِّىٌّ — دَرِّءٌ, as Saʿīd b. Jubair, Yaḥyā b. Yaʿmar and Qatāda.

SŪRA XXVII

8: بُورِكَ مَنْ فِى ٱلنَّارِ وَمَنْ حَوْلَهَا — بُورِكَتِ ٱلنَّارُ وَمَنْ حَوْلَهَا مِنَ ٱلْمَلَائِكَةِ. So Ubai and Ibn Masʿūd.

25: ٱلْخَبْءَ — ٱلْخَبَا, as Ibn Masʿūd and Mālik b. Dīnār.

66/68: بَلِ ٱدَّٰرَكَ — بَلْ ءَادْرَكَ, as Qatāda and Ibn Muḥaiṣin.

SŪRA XXVIII

48: سِحْرَانِ تَظَٰهَرَا — سَاحِرَانِ تَظَّاهَرَا, as Ibn ʿAbbās.

82: لَخَسَفَ — لَانْخَسَفَ. So Abū'l-Jawzāʾ and Abū'l-ʿĀlīya.

SŪRA XXX

17/16: حِينَ (bis) — حِينًا, as in XVI. 6.

40: ٱلْبَحْرِ — ٱلْبُحُورِ, as Ibn Masʿūd.

SŪRA XXXIII

6: أَنْفُسِهِمْ — أَنْفُسِهِمْ وَهُوَ أَبٌ لَهُمْ, as Ubai, Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XXXVI

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرَّ, as Ibn Masʿūd, Ibn ʿAbbās and ʿAṭāʾ.

SŪRA XXXIX

29/30: سَلَمًا — سَالِمًا, as Ibn ʿAbbās and Ibn Masʿūd, but some said he read like Saʿīd b. Jubair سِلْمًا.

SŪRA XLIII

61: لَعِلْمٌ — لَلْعَلَمُ.

SŪRA XLVI

4/3: أَثَٰرَةٍ — أَثَرَةٍ, as Ibn Masʿūd, Ibn ʿAbbās and al-Ḥasan.

SŪRA XLVII

4/5: فِدَاءً — فِدًى, which was the Meccan reading.

16/18: آنِفًا — أَنِفًا, as Ḥumaid b. Qais, Ibn Muḥaiṣin and ʿĪsā ath-Thaqafī.

SŪRA LVII

29: لِئَلَّا يَعْلَمَ — لِكَيْ يَعْلَمَ, as Ubai and Ibn Qais.

SŪRA LVIII

11/12: تَفَسَّحُوا — تَفَاسَحُوا, as Ubai, Ibn Qais and al-Ḥasan.

SŪRA LX

11: فَعَاقَبْتُمْ — فَعَقَّبْتُمْ. So al-Ḥasan and al-Aʿraj, but some said فَأَعْقَبْتُمْ.

SŪRA LXV

1: يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ — يَفْحُشْنَ عَلَيْكُمْ, as Ibn Masʿūd and Ubai.

SŪRA LXVI

3: عَرَّفَ — عَرَّافَ, as Ibn as-Samaifaʿ. See also Ibn Masʿūd.

4: تَظَاهَرَا — تَتَظَاهَرَا.

SŪRA LXXII

3: جَدُّ رَبِّنَا — جِدًّا رَبُّنَا or some said جَدٌّ رَبُّنَا or جِدُّ رَبِّنَا or خَدُّ رَبِّنَا.

SŪRA LXXVII

32: بِشَرَرٍ — بِشِرَارٍ, as Ibn ʿAbbās, Ibn Dharr and Abū Ḥaṣīn.

SŪRA LXXVIII

1: عَمَّ — عَمَّا, as Ubai, Ibn Masʿūd and ʿĪsā ath-Thaqafī.

14: مِنَ ٱلْمُعْصِرَاتِ — بِٱلْمُعْصِرَاتِ, as Ibn ʿAbbās and Ibn az-Zubair.

SŪRA LXXXIX

29: فِي عِبَادِي — فِي عَبْدِي, as Ibn ʿAbbās, Ubai and aḍ-Ḍaḥḥāk.

SŪRA XC

1: لَا أُقْسِمُ — لَأُقْسِمُ, as al-Ḥasan and al-Aʿmash.

SŪRA XCVII

4: أَمْرٍ — أَمْرِىءٍ or أَمْرِءٍ, as Ibn ʿAbbās, ʿAlī and Abū 'l-ʿĀlīya.

SŪRA XCIX

8: يَرَهُ — يَرَاهُ.

SŪRA CVI

1: لِإِيلَافِ قُرَيْشٍ — لِيَأْلَفَ قُرَيْشٌ (or لِتَأْلَفَ).

CODEX OF MUJĀHID † 101

Mujāhid b. Jabr al-Makhzūmī was a Follower and *mawlā* to ᶜAbdallah b. Sāʾib al-Makhzūmī. His fame in Qurʾān recitation gained him the name of *al-Muqriʾ*.

He is said to have taken his reading from Ibn ᶜAbbās with whom he collated his material three times [1]), but he was also associated with ᶜUbaid b. ᶜUmair and the beginnings of the Meccan School, among whose early Readers he is listed (*Nashr* I, 8). He had an *ikhtiyār* of his own which he taught not only to the later leaders of the Meccan School Ibn Muḥaiṣin († 123) and Ibn Kathīr († 120), but also to al-Aᶜmash († 148) the Kūfan and Abū ᶜAmr († 154) of Baṣra.

That he had a Codex we know only from its being listed in Ibn Abī Dāwūd p. 89.

1) On his connections see Nawawī, 540 and Ibn al-Jazarī, *Ṭabaqāt*, II, 41.

SŪRA II

70/65: تَشَٰبَهَ — تَشَّبَّهُ or تَشَبَّهُ, see also the readings of Ubai and Ibn Masᶜūd.

85/79: تَظَٰهَرُونَ — تَظَّهَّرُونَ (for تَتَظَهَّرُونَ). — So Qatāda and al-Ḥasan.

106/100: نُنْسِهَا — نَنْسَأْهَا. So Ibn ᶜAbbās, Ubai and Abū ᶜAmr.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ, but others said يُطَيِّقُونَهُ others يَطَّوَّقُونَهُ others يطيقونه others يَطَّيَّقُونَهُ and others يَطِيقُونَهُ. See also Ibn ᶜAbbās.

187/183: ٱلْمَسَٰجِدِ — ٱلْمَسْجِدِ, as read by al-Aᶜmash and ash-Shaᶜbī.

213/209: لِيَحْكُمَ — لِتَحْكُمَ أَنْتَ.

265/267: تَثْبِيتًا — تَبْيِينًا, but some said he read تَثْبِيتًا مِنْ بَعْضِ أَنْفُسِهِمْ.

282: يُضَآرَّ — يُضَارِرْ, as ᶜUmar and Ibn ᶜAbbās.

283: وَلَمْ تَجِدُوا كَاتِبًا — فَإِنْ لَمْ تَجِدُوا كِتَابًا, as Ibn ᶜAbbās, aḍ-Ḍaḥḥāk and ᶜIkrima.

فَرِهَٰنٌ — فَرُهُنٌ.

SŪRA III

7?/68: يُؤَدِّهِۦ — يُؤَدِّهُو, as Qatāda and some said Ḥamza.

81/75: ٱلنَّبِيِّۦنَ — ٱلَّذِينَ أُوتُوا ٱلْكِتَٰبَ, as Ibn Masᶜūd and Ubai.

97/91: ءَايَٰتٌ بَيِّنَٰتٌ — آيَةٌ بَيِّنَةٌ, as Ibn ᶜAbbās and Ubai.

SŪRA IV

31/35: كَبَٰٓئِرَ — كَبِيرَ, as Ibn ᶜAbbās and Saᶜīd b. Jubair.

34/38: ٱلْمَضَاجِعِ — ٱلْمَضْجَعِ, as Ubai, ash-Shaᶜbī and others.

90/92: فَلَقَٰتَلُوكُمْ — فَلَقَتَلُوكُمْ. So read also by al-Ḥasan.

SŪRA VI

91: وَعَلِمْتُمْ — وَعُلِّمْتُمْ مَعْشَرَ ٱلْعَرَبِ.

94: تَقَطَّعَ — تَقَطَّعَ مَا, so Ibn Masʿūd and al-Aʿmash.

105: دَرَسْتَ — دَارَسْتَ, as ʿAlī, Ibn ʿAbbās, Ibn Kathīr and Abū ʿAmr.

SŪRA VII

20/19: سَوْءَاتِهِمَا — سَوَّتِهِمَا. Also in v. 21. So read by al-Ḥasan and Zaid b. ʿAlī.

26/25: رِيشًا — رِيَاشًا, as Ibn ʿAbbās, al-Ḥasan and others.

38/36: ٱدَّارَكُوا — ٱدَّرَكُوا, as Ḥumaid al-Aʿraj, though some said he read ٱدْرَكُوا.

131/128: يَطَّيَّرُوا — تَشَاءَمُوا.

158: كَلِمَٰتِهِ — كَلِمَتِهِ. So read by ʿĪsā ath-Thaqafī.

SŪRA VIII

11: يُغَشِّيكُمُ ٱلنُّعَاسَ — يَغْشَاكُمُ ٱلنُّعَاسُ, supporting the reading of Ibn Kathīr and Abū ʿAmr.

27: أَمَٰنَٰتِكُمْ — أَمَانَتَكُمْ, as Yaḥyā b. Waththāb, ʿIkrima and others.

30: لِيُثْبِتُوكَ — لِيُعْبِدُوكَ, as Qatāda and as-Suddī.

62: تُرْهِبُونَ — تُخْزُونَ, as Ibn ʿAbbās and ʿIkrima, though some said he read يُرْهِبُونَ.

SŪRA IX

17: مَسَٰجِدَ — مَسْجِدَ, supporting the reading of Ibn Kathīr and Abū ʿAmr.

37: ٱلنَّسِىٓءُ — ٱلنَّسُوءُ, a reading given also from as-Sulamī and Ṭalḥa.

47: لَأَوْضَعُوا — لَأَوْفَضُوا. So Mḥd. b. Zaid.

SŪRA X

76/77: لَسِحْرٌ — لَسَاحِرٌ. So Saʿīd b. Jubair and al-Aʿmash.

81: ٱلسِّحْرُ — ءَآلسِّحْرُ, supporting the reading of Abū ʿAmr and Abū Jaʿfar.

SŪRA XI

5: يَثْنُونَ صُدُورَهُمْ — تَثْنَوِنِى صُدُورُهُمْ, as Ibn ʿAbbās, though others say they read يَثْنَوِنِى others لِيَثْنَوْنِى or تَثْنَئِنُّ or يَثْنَوْنَّ.

27/29: ٱلرَّأْىِ — رَأْىِ ٱلْعَيْنِ.

86/87: بَقِيَّتُ — تَقِيَّةُ, as Ibn ʿAbbās and al-Ḥasan.

102/104: ٱلْقُرَىٰ — ٱلْقُرَىٰ بِظُلْمٍ.

114/116: وَزُلَفًا — وَزُلْفَى or some say زُلْفًا as Ibn Muḥaiṣin.

SŪRA XII

7: ءَايَٰتٌ — آيَةٌ, supporting the reading of the Meccans.

10: غَيَٰبَتِ — غَيْبَةِ, a reading given by some from Abū ʿAmr. So in v. 15.

72: صُوَاعَ — صَاعَ, as Abū Huraira, Qatāda and aḍ-Ḍaḥḥāk.

SŪRA XIII

11/12: لَهُ مُعَقِّبَٰتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ — لَهُ مُعَقِّبَاتٌ مِنْ خَلْفِهِ وَرَقِيبٌ مِنْ بَيْنِ يَدَيْهِ. See Ibn ʿAbbās.

31: دَارِهِمْ — دِيَارِهِمْ. So Saʿīd b. Jubair.

SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَانَ. So Ibn Masʿūd, ʿAlī and ʿUmar.

SŪRA XVI

76/78: يُوَجِّهْ — يُوَجِّهْهُ, as Ibn Masʿūd, ʿAlqama, and Ṭalḥa, but some said يُوَجَّهْ.

SŪRA XVII

13/14: طَيْرَهُ — طَائِرَهُ, as al-Ḥasan and Abū Rajāʾ.
يَخْرُجُ ... كِتَابٌ — نُخْرِجُ ... كِتَٰبًا or يُخْرَجُ, as Ibn ʿAbbās and al-Ḥasan.

SŪRA XVIII

105: يَقُومُ ... وَزْنٌ — نُقِيمُ ... وَزْنًا. So Muʿādh and Abū'l-Jawzāʾ.
109: مِدَادًا and مَدَدًا — مَدَدًا and مِدَادًا. So Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XIX

6: أُوَيْرِثُ — وَيَرِثُ. See also the reading of Ibn ʿAbbās.
8/9: عُسِيًّا — عِتِيًّا, as Ubai, Ibn ʿAbbās and Ibn Masʿūd. Also in v. 70.

SŪRA XX

69/72: كَيْدَ سِحْرٍ — كَيْدُ سَٰحِرٍ, as Ibn Masʿūd and Zaid b. ʿAlī.
112/111: فَلَا يَخَفْ — فَلَا يَخَافُ, as Ibn Kathīr and Ibn Muḥaiṣin.

SŪRA XXI

32/33: آيَتِهَا — ءَايَٰتِهَا. So ʿIkrima, aḍ-Ḍaḥḥāk and al-Jaḥdarī.

SŪRA XXII

11: خَاسِرَ — خَسِرَ, as Ṭalḥa, Abū Razīn and Ibn Abī ʿAbla. It involves وَٱلْآخِرَةِ.
27/28: رُجَالَى — رِجَالًا or رُجَّالًا, as Ibn ʿAbbās.
36/37: صَوَافِنَ — صَوَآفَّ, as Ibn Masʿūd, Ibn ʿAbbās and Ibn ʿUmar, though some said he read صَوَافِي as Ubai.
40/41: صُلُوثَاه — صَلَوَٰتٌ, but others said صُلُوَاثًا or صُلُوثًا or صُلُوثًّا.

SŪRA XXIII

67/69: سُمَّرًا — سَٰمِرًا, as Ibn Masʿūd, Ibn ʿAbbās and Ibn ʿUmar.

SŪRA XXIV

32: عَبِيدِكُمْ — عِبَادِكُمْ, as al-Ḥasan.
43: خَلَلِهِ — خِلَٰلِهِ, as Ibn Masʿūd and Abū'l-ʿĀlīya.

SŪRA XXVI

149: مُتَفَرِّهِينَ — فَٰرِهِينَ.
170: فَوَاعَدْنَا أَنْ نُؤْتِيَهُ أَهْلَهُ — فَنَجَّيْنَٰهُ وَأَهْلَهُ, as Ibn Masʿūd.
227/228: أَيَّ مُتَقَلَّبٍ يَتَقَلَّبُونَ — أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ. So Ibn Masʿūd and others.

SŪRA XXVII

8: بُورِكَتِ ٱلنَّارُ وَمَنْ حَوْلَهَا مِنَ — بُورِكَ مَنْ فِي ٱلنَّارِ وَمَنْ حَوْلَهَا
ٱلْمَلَٰٓئِكَةِ, as Ubai and Ibn ʿAbbās.
66/68: بَلْ أَدْرَكَ — بَلِ ٱدَّٰرَكَ, as Abū ʿAmr and Ibn Kathīr, but some said أَمْ تَدَارَكَ as Ubai or أَمْ أَدْرَكَ.

SŪRA XXXIII

6: أَنْفُسِهِمْ وَهُوَ أَبٌ لَهُمْ — أَنْفُسِهِمْ, as Ubai, Ibn ʿAbbās and ʿIkrima.

SŪRA XXXIV

5: مُعْجِزِينَ — مُعَاجِزِينَ, supporting the reading of Ibn Kathīr and Abū ʿAmr.

19/18: بَعَّدَ — بَعِّدْ, as Ibn ʿAbbās and Yaḥyā b. Yaʿmar. It involves رَبُّنَا for رَبَّنَا.

SŪRA XXXVI

30/29: يَا حَسْرَةَ ٱلْعِبَادِ — يَا حَسْرَةً عَلَى ٱلْعِبَادِ, as Ubai and Ibn ʿAbbās.

SŪRA XXXVII

103: سَلَّمَا — أَسْلَمَا, as Ibn Masʿūd, ʿAlī and Ibn ʿAbbās.

SŪRA XXXVIII

45: عَبْدَنَا — عِبَادَنَا, supporting the Meccan reading.

SŪRA XXXIX

3/4: قَالُوا مَا نَعْبُدُهُمْ — مَا نَعْبُدُهُمْ, as Ibn Masʿūd and Ibn ʿAbbās.

29/30: سَالِمًا هَلْ يَسْتَوِيَانِ — سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ see Ibn Masʿūd and Ibn ʿAbbās.

33/34: وَٱلَّذِينَ جَاءُوا بِٱلصِّدْقِ وَصَدَّقُوا بِهِ — وَٱلَّذِى جَاءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِ, as Ibn Masʿūd.

36/37: عَبْدَهُ — عِبَادَهُ as Ṭalḥa and Ibn Waththāb.

SŪRA XL

32/34: ٱلتَّنَادِّ — ٱلتَّنَادِى as given from Ibn ʿAbbās and others.[1]

SŪRA XLIII

32/31: مَعَايِشَهُمْ — مَعِيشَتَهُمْ, as Ibn Masʿūd and Ibn ʿAbbās.

83: يَلْقَوْا — يُلَاقُوا, as Abū Jaʿfar and Ibn Muḥaiṣin.

SŪRA LI

22: رَازِقُكُمْ — رِزْقُكُمْ as Ibn Masʿūd, Ibn Muḥaiṣin and Muʿādh.

44: ٱلصَّعْقَةُ — ٱلصَّاعِقَةُ as the reading of al-Kisāʾī and Ibn Muḥaiṣin.

SŪRA LII

21: لِتْنَاهُمْ — أَلَتْنَاهُمْ as Ubai, Ibn Masʿūd, ʿIkrima and Ṭalḥa.

32: بَلْ هُمْ — أَمْ هُمْ.

SŪRA LIII

20: وَمَنَاءَةَ — وَمَنَوَاةَ, supporting the Meccan reading.

SŪRA LIX

14: جِدَارٍ — جُدُرٍ and Abū ʿAmr, supporting the reading of Ibn Kathīr.

SŪRA LX

11: فَعَقَّبْتُمْ — فَعَاقَبْتُمْ as al-Ḥasan, though some said he read فَأَعْقَبْتُمْ.

SŪRA LXIII

10: وَأَكُونَ — وَأَكُنْ, like Ibn ʿAbbas supporting the Baṣran reading.

SŪRA LXV

1: فِى قُبُلِ عِدَّتِهِنَّ — لِعِدَّتِهِنَّ or some said لِقُبُلِ, both like Ibn ʿAbbās.

SŪRA LXVI

12: بِكَلِمَٰتِ — بِكَلِمَةِ, as al-Ḥasan and al-Jaḥdarī.

SŪRA LXVIII

51: لَيُزْلِقُونَكَ — لَيُزْهِقُونَكَ, as Ibn Masʿūd, Ibn ʿAbbās and al-Aʿmash.

SŪRA LXIX

19: كِتَابِيَهْ and following words in يَهْ —. He omitted the ة.

SŪRA LXX

42: يُلَاقُوا — يَلْقَوْا, so Abū Jaʿfar and Ibn Muḥaiṣin. As in XLIII, 83.

SŪRA LXXVIII

6: مِهَادًا — مَهْدًا, as ʿĪsā ath-Thaqafī.

14: مِنَ ٱلْمُعْصِرَاتِ — بِٱلْمُعْصِرَاتِ, as Ibn ʿAbbās, ʿIkrima and Ibn Masʿūd.

SŪRA LXXIX

11: نَخِرَةً — نَاخِرَةً as Ibn Masʿūd, supporting the Kūfan reading.

SŪRA LXXXI

24: بِضَنِينٍ — بِظَنِينٍ as Ibn Masʿūd, Ibn ʿAbbās and ʿAlī.

SŪRA LXXXIX

29: فِي عِبَادِي — فِي عَبْدِي as Ubai, Ibn ʿAbbās and ʿIkrima.

SŪRA XC

1: لَا أُقْسِمُ — لَأُقْسِمُ as al-Ḥasan and al-Aʿmash.

CODEX OF ʿAṬĀʾ B. ABĪ RABĀḤ † 115

ʿAṭāʾ was a mulatto born at al-Janad and was a client to the Fihr family in Mecca. He was a Follower and a man with a great reputation for asceticism. Though of humble origin he attained to high official post in Mecca.

In Qurʾānic matters he is given as a pupil of Abū Huraira († 58) and had the honour of being one of the teachers of the famous Baṣran Reader Abū ʿAmr [1]. He is listed among the early Meccan Readers (*Nashr* I, 8) and was known to have a *riwāya fī ḥurūf al-Qurʾān*. His Codex is undoubtedly a secondary one, and would represent some form of the early Meccan text tradition [2]. Our only actual reference to the Codex is in Ibn Abī Dāwūd, p. 88 but a few readings which must have depended on such a Codex can be gathered from the Commentaries.

SŪRA II

106/100: نُنْسِهَا — نَنْسَأْهَا as read by Ubai, Ibn ʿAbbās and Abū ʿAmr.

184/180: يُطِيقُونَهُ — يُطَوَّقُونَهُ as Ibn ʿAbbās, but others said يَتَطَوَّقُونَهُ or يُطَيَّقُونَهُ.

198/194: لَيْسَ عَلَيْكُمْ جُنَاحٌ — لَا جُنَاحَ عَلَيْكُمْ given also from Ibn ʿAbbās and Ibn az-Zubair.

مِنْ رَبِّكُمْ — مِنْ رَبِّكُمْ فِي مَوَاسِمِ ٱلْحَجِّ as Ibn Masʿūd and Ibn ʿAbbās.

280: فَنَظِرَةٌ — فَنَاظِرُهُ though others say he read فَنَاظِرَةٌ.

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1) For his connections see Ibn al-Jazarī, *Ṭabaqāt* I, 513.

2) His text would seem to have had some sort of relationship to that of ʿUbaid b. ʿUmair. See supra p. 236.

SŪRA III

175/169: يُخَوِّفُ أَوْلِيَاءَهُ — يُخَوِّفُكُمْ أَوْلِيَاءَهُ as Ibn ʿAbbās, Ibn Masʿūd and ʿIkrima.

SŪRA IV

117: إِنَاثًا — أُنُثًا or أُنْثًا or أُثُنًا or أُثْنًا.

136/135: كُتُبِهِ — كِتَابِهِ as al-Jaḥdarī, Abū 'l-Jawzāʾ and others.

160/158: أُحِلَّتْ — كَانَتْ أُحِلَّتْ as Ibn ʿAbbās.

SŪRA VIII

1: يَسْئَلُونَكَ عَنِ ٱلْأَنْفَالِ — يَسْئَلُونَكَ ٱلْأَنْفَالَ as Ibn Masʿūd, Ṭalḥa and others.

SŪRA IX

17: مَسَاجِدَ — مَسْجِدَ supporting the reading of Ibn Kathīr and Abū ʿAmr.

SŪRA XVII

76/78: خِلَافَكَ — بَعْدَكَ.

SŪRA XXII

27/28: رِجَالًا — رُجَالَى or رُجَّالَى as Ibn ʿAbbās and Saʿīd b. Jubair.

SŪRA XXXVI

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرَّ as Ibn Masʿūd, Ibn ʿAbbās and ʿIkrima.

CODEX OF AR-RABĪʿ B. KHUTHAIM † 64

Ar-Rabīʿ b. Khuthaim (or some said Khaitham) ath-Thawrī was one of the early Kūfan Readers (*Nashr* I, 8), and was known as having a *riwāya fī ḥurūf* from Ibn Masʿūd, which *riwāya* was carried on by his pupil Abū Zurʿa b. ʿAmr b. Jarīr († 112) [1].

His Codex is referred to in the *Tafsīr* of al-Alūsī, VII, 13 who says that Sufyān († 161) saw in it the *shādhdh* reading on Sūra V, 89/91 that is quoted from the Codices of Ubai and Ibn Masʿūd [2]. There can be no doubt that his Codex was a secondary one based on that of Ibn Masʿūd.

The Commentaries mention but few variants from him. In al-Marandī's *Qurrat ʿAin al-Qurrāʾ*, however, a very large number of *shādhdh* readings from him are recorded. Al-Marandī rarely mentions readings of Ibn Masʿūd, and in general those given in other sources from Ibn Masʿūd are given by al-Marandī as from Ibn Khuthaim, which would seem to point to the conclusion that it was Ibn Khuthaim's Codex which brought to him in the West the tradition of Ibn Masʿūd's text.

1) Ibn al-Jazarī, *Ṭabaqāt* I, 283.

2) See also as-Suyūṭī, *Durr* II, 314 and al-Qurṭubī, *Aḥkām* II, 263.

SŪRA I

4/3: مَالِكِ — مَلْكُ. See also Ibn Masʿūd's reading.

6/5: ٱلصِّرَاطَ — ٱلزِّرَاطَ here and all through the Qur'ān.

SŪRA II

2/1: فِيهِ هُدًى — فِيهُو هُدًى and similarly all through the Qur'ān.

6/5: سَوَآءٌ — سَوًّا. So Ibn Qais and Abū Ḥaṣīn.

63/60: ءَاتَيْنَٰكُم — آتَيْتُكُمْ. So read by Ibn Masʿūd.

80/74: تَشَٰبَهَ — تَشَابَهَتْ as Zaid b. ʿAlī and others.

83/77: حُسْنًا — إِحْسَانًا. So Zaid b. ʿAlī and Abū Mijlaz.

إِلَّا قَلِيلًا — إِلَّا قَلِيلٌ as Ibn Masʿūd.

217/214: قِتَالٍ — عَنْ قِتَالٍ as Ibn Masʿūd and Ibn ʿAbbās.

267/269: تَيَمَّمُوا — تَأَمَّمُوا as Ibn Masʿūd, ʿIkrima and Abū ʿImrān.

282: شَهِيدَيْنِ — شَاهِدَيْنِ. So Abū Mijlaz and Muʿādh.

فَتُذَكِّرَ — فَتُذَاكِرَ. So Abū Mijlaz and Abū 'l-Jawzā'.

SŪRA III

75/68: تَأْمَنْهُ — تِيمَنْهُ as Ibn Masʿūd and Ubai.

81/75: ٱلنَّبِيِّينَ — ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ as Ibn Masʿūd and Ubai.

188/185: بِمَا أَتَوْا — بِمَا أُوتِيَ. So read by Abū Mijlaz.

SŪRA IV

9/10: ضِعَٰفًا — ضُعَفًا. So read by as-Sulamī.

24/28: مِنْهُنَّ — مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى as Ubai and Ibn Masʿūd.

SŪRA V

89/91: فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ — فَمَنْ لَمْ يَجِدْ مِنْ ذَٰلِكَ شَيْئًا فَصِيَامُ ثَلَاثَةِ أَيَّامٍ مُتَتَابِعَاتٍ.

SŪRA VI

27: وَلَا نُكَذِّبَ — فَلَا نُكَذِّبَ, as Ubai and Zaid b. ʿAlī.

40: قُلْ —. He omitted the word here and also in verses 46 and 47, and in X, 50/51, 59/60: XXVIII, 71, 72: XXXV, 40/38: XXXIX, 39/40: XLI, 52: XLVI, 4/3, 10/9: LXVII, 28, 30.

52: بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ — بِٱلْغَدَوَاتِ وَٱلْعَشِيَّاتِ as Ubai.

59: مَفَاتِحُ — مِفْتَاحُ. So Ibn Qais and Abū ʿImrān.

95: فَالِقُ ٱلْحَبِّ — فَلَقَ ٱلْحَبَّ. So Ibn Masʿūd and An-Nakhaʿī.

99: حَبًّا مُتَرَاكِبًا — حَبٌّ مُتَرَاكِبٌ. So Zaid b. ʿAlī and al-Aʿmash.

111: قُبُلًا — قَبِيلًا as Ibn Masʿūd and Ṭalḥa.

125: يَصَّعَّدُ — يَتَصَعَّدُ as Ibn Masʿūd and Ṭalḥa.

SŪRA VIII

19: وَأَنَّ ٱللَّهَ — وَٱللَّهُ as Ibn Masʿūd.

42/43: ٱلْقُصْوَىٰ — ٱلْقُصْيَا. So Zaid b. ʿAlī and Muʿādh.

59/61: يَحْسَبَنَّ — يَحْسَبُ as Ibn Masʿūd and Ibn Qais.

73/74: تَفْعَلُوهُ — تَفْعَلُوا as Ṭalḥa.

SŪRA IX

1: He had the *Basmala* at the head of this Sūra, like Ibn Masʿūd and Ṭalḥa.

19: سِقَايَةَ — سُقْيَ. So read by Ibn Qais and Abū ʿImrān.

38: اَثَّاقَلْتُمْ — تَثَاقَلْتُمْ, as Ibn Masʿūd.

50: فَرِحُونَ — فَارِحُونَ. So Ibn Dharr and Abū Ḥaṣīn.

57: مُدَّخَلاً — مُنْدَخَلاً, as Ubai and Muʿādh.

74/75: يَنَالُوا — يَنَلُوا. So read by Ibn Qais and Abū'l-Barhashim.

90/91: اَلْمُعَذِّرُونَ — اَلْمُعْتَذِرُونَ. So Ibn Jubair.

91/92: اَلضُّعَفَاءِ — اَلضَّعْفَى with *imāla*. See also Ubai's reading.

99/100: قُرُبَٰتٍ — قُرْبَةً (sing.). So Abū ʿImrān and Abū Ḥaṣīn.

وَصَلَوٰتِ — وَصَلَوٰةَ. So read by Abū Ḥaṣīn and Ibn Qais.

109/110: أَفَمَنْ — أَمَّنْ.

114/115: وَمَا كَانَ ٱسْتِغْفَارُ إِبْرٰهِيمَ — وَمَا كَانَ يَسْتَغْفِرُ إِبْرٰهِيمُ as Ṭalḥa.

117/118: مَا كَادَ يَزِيغُ قُلُوبُ — مَا زَاغَتْ قُلُوبُ, as Ibn Masʿūd.

126/127: أَوَلَا يَرَوْنَ — أَوَ لَا تَرَى with *imāla*. See also Ibn Masʿūd.

SŪRA X

10: سُبْحَٰنَكَ ٱللَّهُمَّ — سُبْحَانَكَ ٱللَّهُمَّ وَبِحَمْدِكَ. So read by Ṭalḥa also.

11/12: لَقُضِيَ — لَقَضَيْنَا, as Ibn Masʿūd. It necessarily involves أَجَلَهُمْ.

21/22: رُسُلَنَا — رُسُلَهُ, as Ubai and Abū Mijlaz.

24/25: وَٱزَّيَّنَتْ — وَتَزَيَّنَتْ. So Ibn Qais. See also Ibn Masʿūd's reading.

58/59: فَلْيَفْرَحُوا — فَٱفْرَحُوا, as Ubai and Ibn Masʿūd.

71/72: وَشُرَكَاءَكُمْ — ثُمَّ شُرَكَاءَكُمْ, as Ibn Masʿūd.

81: جِئْتُمْ — أَتَيْتُمْ, as Ubai and Ibn Abī Lailā.

89: دَعْوَتُكُمَا — أَجَبْتُ دَعْوَتَيكُمَا. See also ʿAlī's reading.

SŪRA XI

16/19: وَحَبِطَ — وَأَحْبَطَ. So read by Abān.

42/44: ٱبْنَهُ — ٱبْنَاهُ. It was the reading of as-Suddī and Ibn Abī Lailā.

49/51: مِنْ قَبْلِ هٰذَا — مِنْ قَبْلِ هٰذَا ٱلْقُرْآنِ, as Ibn Masʿūd. See Ṭalḥa's reading.

72/75: شَيْخًا — شَيْخٌ, as Ibn Masʿūd and al-Ḥasan.

104/106: نُؤَخِّرُهُ — يُؤَخِّرُهُمْ. So read by Abū ʿImrān.

113/115: تُنْصَرُونَ — تُنْصَرُوا, as Ibn Masʿūd and Zaid b. ʿAlī.

SŪRA XII

10 and 15: فِي غَيَٰبَتِ — بِغَيَابَةِ, as Ṭalḥa.

11: تَأْمَنَّا — تَأْمَنُنَا, as al-Aʿmash and Ṭalḥa.

12: يَرْتَعْ — يَلْهُو.

18: كَذِبٍ — كَذِبًا, as Zaid b. ʿAlī.

23: وَرَٰوَدَتْهُ — وَرَوَّدَتْهُ, as read by Anas and Abū ʿImrān.

25: عَذَابٌ أَلِيمٌ — عَذَابًا أَلِيمًا, as Zaid b. ʿAlī.

35: حَتَّىٰ حِينٍ — عَتَّى حِينٍ, as Ibn Masʿūd.

47: حَصَدْتُمْ — حَصَدْتُمْ مِنْ حَبٍّ. So Abū Nahīk and Abū Mijlaz.

70: جَعَلَ — وَجَعَلَ, as Ibn Masʿūd.

85: تَفْتَؤُا — لَا تَزَالُ, as al-Aʿmash.

87: مِنْ رَوْحِ ٱللَّهِ (bis) — مِنْ رَحْمَةِ ٱللَّهِ, as Ubai and al-Aʿmash.

90: مَنْ يَتَّقِ — مَنْ يَتَّقِ ٱللَّهَ. So read also by Abū Mijlaz.

99/100: أَبَوَيْهِ — أَبَوَيْهِ وَإِخْوَتَهُ, as Ibn Masʿūd and Ṭalḥa.

110: فَنُجِّيَ — فَنَجَا. So read by Ibn Muḥaiṣin and others.

SŪRA XIII

4: قِطَعٌ — قِطَاعٌ, as Ibn Masʿūd.

42: اَلْكُفَّٰرُ — اَلْكُفْرُ.

SŪRA XIV

14/17: وَعِيدِ — وَعِيدِي. It was the reading of Yaʿqūb.

45/47: الأمثال كى تفعلوا — الأمثال.

46/47: وما كان — وإن كان, as Ibn Mas'ūd.

52: بلاغ للناس وهدى — بلغ للناس. So read by Ṭalḥa. See also 'Alī's reading.

SŪRA XV

6: ألقى — نزل. So al-A'mash and Abū Mijlaz.

8: نزل الملائكة — نتنزل الملئكة, as Zaid b. 'Alī.

53: تواجل — توجل, as Ibn Mas'ūd.

SŪRA XVI

19: ما تخفون — ما تسرون. So read by Ṭalḥa also.

30/32: ولنعمة — ولنعم, as Zaid b. 'Alī, necessitating دار.

41/43: لنثوينهم — لنبوئنهم, as 'Alī as Ibn Mas'ūd. Likewise in XXIX, 58.

62/64: مفرطين — مفرطون. See also Ubai's reading here.

76/78: توجه — يوجهه. See also the reading of Ibn Mas'ūd.

124/125: إنا أنزلنا السبت — إنما جعل السبت, as Ibn Mas'ūd.

SŪRA XVII

23/24: وأفرض — وقضى. See Ubai and Ibn Mas'ūd.

36/38: لا تقفو — لا تقف, as Zaid b. 'Alī.

38/40: خبيثة — سيئه, as Ibn Mas'ūd.

44/46: سبحت — تسبح, as Ibn Mas'ūd and Ibn Abī 'Abla.

64/66: رجالك — رجلك. So Ibn as-Samaifa' and Ibn Qais.

71/73: يدعا — ندعوا. So Zaid b. 'Alī and Abū Ḥaṣīn.

93/95: من ذهب — من زخرف, as Ubai and Ibn Mas'ūd.

100/102: تخزنون — تملكون, as Ṭalḥa.

SŪRA XVIII

1: عوجا بل دينا — عوجا, as Ibn Mas'ūd and Ja'far b. Muḥammad.

33/31: كل الجنتين آتى أكله — كلتا الجنتين ءاتت أكلها, as Ibn Mas'ūd.

34/32: وآتيناه ثمرا كثيرا — وكان له ثمر. See Ubai's reading.

44/42: لله الغفور — لله الحق. So read by Abū 'Imrān.

47/45: سيرت الجبال — نسير الجبال, as Ubai.

52/50: نادوهم — نادوا شركاءى الذين زعمتم فدعوهم and then omitted the rest up to فلم يستجيبوا.

80/79: فإنه كان كافرا فكان أبواه مؤمنين — فكان أبواه مؤمنين فخشينا فطبع طافرا فخاف ربك, as Ubai.

82/81: وما جعلته ياموسى — وما فعلته. So Abū Mijlaz.

102: أفرأيتك — أفحسب. So Abū Mijlaz.

SŪRA XIX

34/35: قالوا الله الحق — قول الحق, as Ṭalḥa and al-A'mash.

40/41: وارثوا الأرض — نرث الأرض. See also Ubai's reading.

46/47: لأقتلنك — لأرجمنك, as Ubai.

64/65: وما يتنزل إلا بقول ربك — وما نتنزل إلا بأمر ربك, as Ubai and Abū Mijlaz.

69/70: أيهم أكبر — أيهم أشد.

90/92: إن تكاد السموات لتصدع — تكاد السموات يتفطرن.

93/94: لما آتى — إلا ءاتى, as Ubai and Ibn Mas'ūd.

SŪRA XX

13: إنا اخترناك — أنا اخترتك, as Ibn Mas'ūd and al-A'mash.

63/66: قالوا — Like Ubai he omitted the word.

72/75: لَنْ نُؤْمِنَ بِكَ وَنُؤْثِرَكَ عَلَى — لَنْ نُؤْثِرَكَ عَلَى مَا جَآءَنَا مِنَ ٱلْبَيِّنَـٰتِ, مَا رَأَيْنَا مِنَ ٱلْبَيِّنَاتِ, as Ibn Masʿūd.

86/89: يُحِلَّنَّ عَلَيْكُمْ غَضَبًا — يَحِلَّ عَلَيْكُمْ غَضَبٌ. See Ubai's reading.

96: قَبَضَاتٍ مِنْ آثَارِ — قَبْضَةً مِنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا, as Ibn Masʿūd.

118/116: تُجَاعَ — تَجُوعَ, as Ubai and Ibn Qais, and so تُعْرَى and تُظْمَأُ and تُضْحَى.

SŪRA XXI

101: إِلَّا ٱلَّذِينَ — إِنَّ ٱلَّذِينَ.

SŪRA XXII

25/26: إِلْحَادَةً — فِيهِ بِإِلْحَادٍ, as al-Ḥasan.

27/28: رُجَالَى — رِجَالًا.

35/36: وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ — ٱلْمُقِيمِي ٱلصَّلَوٰةِ, as Ibn Masʿūd.

36/37: صَوَآفَّ — He added بِٱلْجِبَالِ مَقْتُولَةً, though some gave it as مَنْقُولَةً like Ibn Masʿūd.

39/40: قَاتِلُوا — يُقَاتَلُونَ, as Ibn Masʿūd and Ṭalḥa.

SŪRA XXIII

36/38: لِمَا — مَا. So Ibn Abī ʿAbla.

52, 53/54, 55: فَٱعْبُدُونِ وَتَقَطَّعُوا — فَٱتَّقُونِ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا أَمْرَهُمُ ٱلزَّبُورَ.

60/62: لِمَا أَتَوْا — مَا ءَاتَوْا.

71/73: وَمَا بَيْنَهُمَا — وَمَنْ فِيهِنَّ as Ibn Masʿūd.

106/108: قَالُوا بَلْ رَبَّنَا — قَالُوا رَبَّنَا as Ubai and Ṭalḥa.

SŪRA XXIV

15/14: تَثْقَفُونَهُ — تَلَقَّوْنَهُ. See the readings of Ubai and ʿĀʾisha.

27: تُسَلِّمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا — تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا as Ibn Masʿūd.

33: لَهُنَّ غَفُورٌ — غَفُورٌ as Ibn ʿAbbās.

35: وَقَدَ — يُوقَدُ as Ubai. See Ibn Masʿūd's reading.

نُورًا عَالَى نُورًا — نُورٌ عَلَى نُورٍ taking عَالَى as a verb in the *māḍī*.

58/57: طَوَّافِينَ — طَوَّٰفُونَ. So Ibn Abī ʿAbla and Abū Mijlaz.

SŪRA XXV

1: عِبَادِهِ — عَبْدِهِ.

17/18: مِنْ دُونِنَا — مِنْ دُونِ ٱللَّهِ as Ibn Masʿūd.

40/42: أُمْطِرُوا — أُمْطِرَتْ as Ubai. See also the reading of Ibn Masʿūd.

48/50: جَعَلَ ٱلرِّيحَ — أَرْسَلَ ٱلرِّيَـٰحَ as Ibn Masʿūd and Ṭalḥa.

49/51: لِنُنْشِرَ — لِنُحْيِيَ as Ibn Masʿūd and Ṭalḥa.

61/62: قُصُورًا — بُرُوجًا as Ibn Masʿūd.

64/65: سُجُودًا — سُجَّدًا as Ubai, Muʿādh and Ibn Qais.

68: يُلْقَى — يَلْقَ. See also Ibn Masʿūd.

74: قُرَّاتِ أَعْيُنٍ — قُرَّةَ أَعْيُنٍ as Ibn Masʿūd.

SŪRA XXVI

4/3: فَتَظْلَلْ — فَظَلَّتْ as Ubai and Ibn Masʿūd.

20/19: ٱلْجَاهِلِينَ — ٱلضَّالِّينَ as Ibn Masʿūd and Ibn ʿAbbās.

81: He read here as Ibn Masʿūd — وَإِذَا مِتُّ فَهُوَ يُحْيِينِي.

111: وَأَتْبَاعُكَ — وَٱتَّبَعَكَ as Ibn Masʿūd, Ṭalḥa and Ibn ʿAbbās.

166: مَا صَلَحَ لَكُمْ — مَا خَلَقَ لَكُمْ. See also Ibn Masʿūd.

SŪRA XXVII

16: كُلَّ شَيْءٍ — مِنْ كُلِّ شَيْءٍ. So read also by Abū ʿImrān.

18: لَا يَحْطِمَنَّكُمْ — لَيَحْطِمَنْكُمْ as Ubai.

22: أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ — عَلِمْتُ بِمَا لَمْ تَعْلَمْهُ as Ubai, Abū ʿImrān and Abū Mijlaz.

25: أَلَّا يَسْجُدُوا — هَلَّا تَسْجُدُونَ as Ubai and Ibn Masʿūd.

ٱلْخَبْءَ — ٱلْخَبَا as Ibn Masʿūd and ʿAlī.

30: إِنَّهُ (first occurrence) — وَإِنَّهُ as Ibn Masʿūd.

32: قَاطِعَةً — مَاضِيَةً. See Ibn Masʿūd.

36: فَلَمَّا جَاءَ — فَلَمَّا جَاءُوا as Ibn Masʿūd.

37: بِهَا — بِهِمْ as Ibn Masʿūd.

39: عِفْرِيتٌ — عِفْرَاتٌ. See also the reading of Ubai.

مِنَ ٱلْجِنِّ — مِنَ ٱلْجِنِّ آخَرُ as Ubai.

وَإِنِّى — وَإِنَّهُ as Ubai and ʿAlī.

40: أَنَا آتِيكَ — أَنَا أَنْظُرُ فِى كِتَابِ رَبِّى فَآتِيكَ as ʿAlī. See also Ibn Masʿūd.

44: سَاقَيْهَا — رِجْلَيْهَا. See also the reading of Ibn Masʿūd.

49/50: تَقَاسَمُوا — تَقَسَّمُوا as ʿAlī and Ibn Masʿūd.

لَنَقُولَنَّ — لَتَقْسِمُنَّ. So read also by Ṭalḥa.

82/84: أَنَّ ٱلنَّاسَ — بِأَنَّ ٱلنَّاسَ as Ibn Masʿūd.

تُكَلِّمُهُمْ — تَسِمُهُمْ. See Ubai's reading.

91/93: هٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى — هَاتِهِ ٱلْبَلْدَةِ ٱلَّتِى as Ibn Masʿūd.

SŪRA XXVIII

7/6: فَإِذَا خِفْتِ عَلَيْهِ — فَإِذَا خَشِيتِ أَنْ تُسْمَعَ عَلَيْكِ as Ubai and Ṭalḥa.

9/8: لَا تَقْتُلُوهُ —. He read this before قُرَّتُ عَيْنٍ as did Ibn Masʿūd.

10/9: فَارِغًا — قَرِعًا as Ubai and Ibn Masʿūd.

لَتُبْدِى بِهِ — لَتُشْعِرُ بِهِ as Ibn Masʿūd.

11/10: جُنُبٍ — جَانِبٍ as Ibn Masʿūd.

15/14: فَوَكَزَهُ — فَنَكَزَهُ. See also the readings of Ubai and Ibn Masʿūd.

22: وَوَجَدَ مِنْ دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ — دُونَهُمَا ٱمْرَأَتَانِ تَذُودَانِ جَالِسَتَانِ (omitting وَوَجَدَ مِنْ).

28: أَيَّمَا ٱلْأَجَلَيْنِ — أَىَّ ٱلْأَجَلَيْنِ مَا as Ibn Masʿūd.

29: فَلَمَّا قَضَى مُوسَى ٱلْأَجَلَ — فَلَمَّا ٱنْقَضَى عَنْ مُوسَى بَعْضُ ٱلْأَجَلِ.

32: فَذَانِكَ — فَذَانِيكَ as Ibn Masʿūd. See also Ubai's reading.

34: يُصَدِّقُنِى — يُصَدِّقُونِى. So Ubai and Zaid b. ʿAlī.

48: سِحْرَانِ تَظَاهَرَا — سَاحِرَانِ اظَّاهَرَا as Ibn Masʿūd.

55, 56: ٱلْجَاهِلِينَ إِنَّكَ لَا تَهْدِى — مِنَ ٱلْجَاهِلِينَ مَا إِنْ يَهْتَدِى ٱلْعُمْىُ as Ibn Qais and Abū Mijlaz.

61: أَفَمَنْ — أَمَنْ, as Ibn Masʿūd and Ṭalḥa. See also Ubai.

82: لَوْلَا أَنْ مَنَّ ٱللّٰهُ — لَوْ لَا مَنُّ ٱللّٰهِ. So al-Aʿmash.

SŪRA XXIX

12/11: خَطَايَاكُمْ — خَطِيَّاتِكُمْ, as Ubai.

17/16: تَخْلُقُونَ — تَخْتَلِقُونَ. See also the readings of Ibn az-Zubair and ʿAlī.

20/19: ٱلنَّشْأَةَ — ٱلنَّشَّةَ, the reading given by some from Abū Jaʿfar.

25/24: مَوَدَّةَ بَيْنِكُمْ — إِنَّهَا مَوَدَّةُ بَيْنِكُمْ. See also Ibn Masʿūd's reading.

45/44: مَا أُوحِىَ إِلَيْكَ — مَا أَوْحَيْنَا إِلَيْكَ.

49/48: بَلْ هُوَ — بَلْ هِىَ as Ibn Masʿūd.

55: وَيَقُولُ — وَيُقَالُ as Ubai and Ibn Masʿūd.

SŪRA XXXI

3/2: هُدًى وَ رَحْمَةً — هُدًى وَ بُشْرَى as Ibn Masʿūd.

18/17: تُصَعِّرْ — تُصَاعِرْ supporting the Kūfan reading.

27/26: يَمُدُّهُ مِنْ بَعْدِهِ — يَمُدُّهُ omitting مِنْ بَعْدِهِ. See also the readings of Ubai and Ibn Masʿūd.

31/30: بِنِعْمَتِ — بِنِعْمَاتِ. So read by Ibn Abī ʿAbla and al-Aʿmash.

32/31: كَٱلظُّلَلِ — كَٱلظِّلَالِ, as Ubai, al-Jaḥdarī and Ibn Qais.

SŪRA XXXII

19: جَنَّٰتُ — جَنَّةُ, as Ibn Masʿūd.

24: لَمَّا — بِمَا, as Ibn Masʿūd and al-Aʿmash.

SŪRA XXXIII

1: ٱتَّقِ — تَقِ, as Ibn Masʿūd and Abū Rajāʾ.

6: وَأَزْوَاجُهُ أُمَّهَاتُهُمْ — وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَهُوَ أَبٌ لَهُمْ. See also Ubai and Ibn Masʿūd.

20: بَادُونَ — بُدًّى, as Ibn Masʿūd and Ṭalḥa.

22: زَادَهُمْ — زَادُوهُمْ, as Ubai and Ibn Masʿūd.

26: ظَاهَرُوهُمْ — آزَرُوهُمْ. See also Ibn Masʿūd's reading.

33: وَقَرْنَ — وَٱقْرَرْنَ, as Ubai and Abū Nahīk.

37: مُبْدِيهِ — مُظْهِرُهُ. So read by Ibn Abī ʿAbla.

39: ٱلَّذِينَ يُبَلِّغُونَ — إِنَّ ٱلَّذِينَ بَلَّغُوا. See also Ibn Masʿūd.

40: وَلَٰكِنْ رَسُولَ ٱللَّهِ وَخَاتَمَ — وَلَٰكِنْ نَبِيًّا خَتَمَ, as Ibn Masʿūd.

50/49: ٱلَّٰتِى هَاجَرْنَ — وَٱلَّٰتِى هَاجَرْنَ, as Ibn Masʿūd.

إِنْ وَهَبَتْ — إِذْ وَهَبَتْ, as Ubai.

51: يَرْضَيْنَ بِمَا ءَاتَيْتَهُنَّ كُلُّهُنَّ — يَرْضَيْنَ كُلُّهُنَّ بِمَا ءَاتَيْتَهُنَّ, as Ibn Masʿūd and Ibn Qais.

56: صَلُّوا عَلَيْهِ — صَلُّوا عَلَيْهِ كَمَا صَلَّى ٱللَّهُ عَلَيْهِ, as Ṭalḥa. See also Ibn Masʿūd's reading.

69: عِنْدَ ٱللَّهِ — عَبْدًا لِلَّهِ, as Ibn Masʿūd and al-Aʿmash.

SŪRA XXXIV

1: وَلَهُ ٱلْحَمْدُ فِى ٱلْآخِرَةِ — وَلَهُ ٱلدُّنْيَا وَٱلْآخِرَةُ, as Ṭalḥa, omitting ٱلحمد فِى. See Ubai.

3: عَٰلِمِ ٱلْغَيْبِ — عَلَّامِ ٱلْغُيُوبِ, as Ubai and Muʿādh.

12/11: غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا — غَدْوَتُهَا شَهْرٌ وَرَوْحَتُهَا, as Ubai and Abū 'l-Mutawakkil.

14/13: تَبَيَّنَتِ ٱلْجِنُّ — تَبَيَّنَتِ ٱلْإِنْسُ ٱلْجِنَّ. See the readings of Ubai and Ibn Masʿūd.

مَا لَبِثُوا — مَا لَبِثُوا حَوْلًا, as Ṭalḥa.

17/16: نُجَٰزِى إِلَّا ٱلْكَفُورَ — يُجْزَى إِلَّا ٱلْكَفُورُ. So read by Ibn as-Samaifaʿ.

19/18: رَبَّنَا بَٰعِدْ — بُوعِدَ. So Abū ʿImrān. See also Ubai's reading.

37/36: ٱلْغُرُفَٰتِ — ٱلْغُرْفَةِ with Ibn Masʿūd, supporting the Kūfan reading.

SŪRA XXXV

2: مُرْسِلَ لَهُ — مُرْسِلٌ لَهَا, as Ubai and ʿAbū ʿImrān.

8/9: أَفَمَنْ — أَمَنْ. So read also by Ṭalḥa and Abū ʿImrān.

12/13: شَرَابُهُ — شُرْبُهُ, as Ubai, Abū Rajāʾ and Ibn Qais.

27/25: مُخْتَلِفًا — مُخْتَلِفَةً, as Ubai and Ibn Masʿūd.

35/32: ٱلَّذِى أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِنْ فَضْلِهِ — ٱلَّذِى وَرَّثَنَا ٱلْأَرْضَ مِنْ فَضْلِهِ. So Ṭalḥa.

37/34: يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ — يَذَّكَّرُ فِيهِ مَنِ ٱذَّكَّرَ, as Ubai.

SŪRA XXXVI

8/7: فِى أَعْنَٰقِهِمْ — فِى أَيْمَانِهِمْ, as Ibn Masʿūd and Ibn ʿAbbās.

29/28: صَيْحَةً — زَقْيَةً, as Ubai. Likewise in verses 49 and 53.

31/30: مَنْ أَهْلَكْنَا — كَمْ أَهْلَكْنَا, as Ibn Masʿūd.
مِنَ ٱلْأُمَمِ ٱلسَّابِقَةِ — مِنَ ٱلْقُرُونِ.

31: لَا يَرْجِعُونَ أَفَلَا تَعْقِلُونَ — لَا يَرْجِعُونَ, as Ubai.

36: وَمِمَّا لَا يَأْكُلُونَ — وَمِمَّا لَا يَعْلَمُونَ, as Ubai.

38: لَا مُسْتَقَرَّ — لِمُسْتَقَرٍّ, as Ibn Masʿūd. See also Ubai's reading.

55: فَاكِهِينَ — فَكِهُونَ, as Ibn Masʿūd and Ṭalḥa.

58: سَلَامًا — سَلَامٌ, as Ibn Masʿūd and Ubai.

65: وَلِتُكَلِّمَنَا — وَتُكَلِّمُنَا, as Ibn Masʿūd and Ṭalḥa. See also Ubai.

SŪRA XXXVII

10: وَثَبَ ٱلْوَثْبَةَ — خَطِفَ ٱلْخَطْفَةَ. So read by Abū Mijlaz.

11: عَدَدْنَا — خَلَقْنَا, as Ibn Masʿūd.

19: رَقْيَةٌ — زَجْرَةٌ.

37/36: وَصَدَقَ ٱلْمُرْسَلُونَ — وَصَدَّقَ ٱلْمُرْسَلِينَ, as Ibn Masʿūd.

46/45: صَفْرَاءَ — بَيْضَاءَ as Ibn Masʿūd.

57/55: رَحْمَةُ — نِعْمَةُ as Ubai and Abū 'l-Mutawakkil.

64/62: شَجَرَةٌ ثَابِتَةٌ — شَجَرَةٌ تَخْرُجُ as Ibn Masʿūd.

93/91: صَفْقًا — ضَرْبًا, as Ibn Masʿūd and al-Ḥasan.

102/100: ٱلسَّعْىَ وَأَسَرَّ فِى نَفْسِهِ حَزَنًا — ٱلسَّعْىَ.

102: مَا أُمِرْتَ بِهِ — مَا تُؤْمَرُ. See Ibn Masʿūd's reading here.

123: إِدْرِيسَ — إِلْيَاسَ as Ibn Masʿūd and al-Aʿmash.

125: بَعْلَاءَ — بَعْلًا.

134: He read the verse وَوَفَّيْنَاهُ وَأَهْلَهُ كُلَّهُمْ إِلَّا عَجُوزًا as did Ṭalḥa.

164: لَمَا لَهُ — إِلَّا لَهُ. See Ibn Masʿūd's reading.

171: عَلَى عِبَادِنَا — لِعِبَادِنَا as was given from Ibn Masʿūd.

177: فَبِئْسَ — فَسَاءَ as Ibn Masʿūd.

180: He added the words — وَقَدْ آذَنْتُكُمْ بِأَذَانَاتِ ٱلْمُرْسَلِينَ لَتَسْأَلُنَّ عَنْ هٰذَا ٱلنَّبَإِ ٱلْعَظِيمِ. Some said it was Ibn Masʿūd's reading and that of Ṭalḥa.

SŪRA XXXVIII

6/5: يَمْشُونَ أَنِ ٱصْبِرُوا — أَنِ ٱمْشُوا وَٱصْبِرُوا as Ibn Masʿūd.

8/7: أَمْ أُنْزِلَ — أَءُنْزِلَ as Ibn Masʿūd and Abū Mijlaz.

14/13: إِنْ كُلُّهُمْ لَمَّا — إِنْ كُلٌّ إِلَّا as Ibn Masʿūd and Abū ʿImrān.

23/22: تِسْعُونَ نَعْجَةً أُنْثَى — تِسْعُونَ نَعْجَةً. See Ibn Masʿūd.

29/28: لِيَتَدَبَّرُوا — لِيَدَّبَّرُوا as ʿAlī and an-Nakhaʿī.

39/38: هٰذَا فَٱمْنُنْ عَطَاؤُنَا — هٰذَا عَطَاؤُنَا فَٱمْنُنْ. So read by Abū ʿImrān and Abū Mijlaz. See also Ibn Masʿūd's reading.

46: بِخَالِصَتِهِمْ — بِخَالِصَةٍ. So read by al-Aʿmash and Ṭalḥa.

57: هٰذَا فَذُوقُوهُ فَهُوَ لَكُمْ حَمِيمٌ — هٰذَا فَلْيَذُوقُوهُ حَمِيمٌ as Ibn Masʿūd.

SŪRA XXXIX

3/4: قَالُوا مَا نَعْبُدُهُمْ — مَا نَعْبُدُهُمْ as Ibn Masʿūd. See also Ubai's reading.

3/5: كَذَّابٌ — كَاذِبٌ as Ibn Masʿūd and al-Aʿmash. See also Ubai.

9/12: يَحْذَرُ عِقَابَ ٱلْآخِرَةِ — يَحْذَرُ ٱلْآخِرَةَ. So read by Abū Mijlaz.

29/30: وَرَجُلٌ سَالِمًا — وَرَجُلًا سَلَمًا. So read also by Abū ʿImrān.

33/34: وَٱلَّذِينَ جَاءُوا — وَٱلَّذِي جَاءَ. See Ibn Masʿūd and Ubai.

36/37: يُكَافِي عِبَادَهُ — بِكَافٍ عَبْدَهُ as Ibn Masʿūd. See Ubai's reading.

42/43: ٱلَّذِى قَضَى — ٱلَّتِى قَضَى as Ubai.

وَيُرْسِلُ ٱلَّتِى لَمْ يَقْضِ عَلَيْهَا — وَيُرْسِلُ ٱلْأُخْرَى. See Ubai's reading.

53/54: إِنَّهُ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا لِمَنْ يَشَاءُ — إِنَّ ٱللّٰهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا.
See also Ubai.

60: He read here as Ubai — قَدْ جَاءَهُ آيَاتُنَا فَكَذَّبَ بِهَا وَٱسْتَكْبَرَ وَكَانَ.

SŪRA XL

5: بِرُسُولِهِمْ — بِرَسُولِهَا as Ibn Masʿūd.

16: عَلَى ٱللَّهِ — عَلَيْهِ as Ubai and Ibn Masʿūd.

35/37: كُلِّ قَلْبٍ — قَلْبِ كُلِّ as Ibn Masʿūd.

SŪRA XLI

6/5: قُلْ إِنَّمَا — قَالَ إِنَّمَا. So read by al-Aʿmash and Ibn Waththāb.

10/9: وَقَدَّرَ — وَقَسَّمَ as Ibn Masʿūd.

21/20: شَهِدْتُمْ — شَهِدْتُنَّ as Ubai and Zaid b. ʿAlī.

22/21: ظَنَنْتُمْ — زَعَمْتُمْ as Ibn Masʿūd and Ibn Qais.

28: ٱلنَّارُ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ — ٱلنَّارُ دَارُ ٱلْخُلْدِ as Ibn Masʿūd.

30: أَلَّا تَخَافُوا — لَا تَخَافُوا as Ibn Masʿūd.

35: وَمَا يُلَقَّاهَا — وَلَا يُلَاقَاهَا. See Ibn Masʿūd's reading.

49: دُعَاءِ ٱلْخَيْرِ — دُعَاءٍ بِٱلْخَيْرِ as Ibn Masʿūd.

53: سَنُرِيهِمْ — وَلَنُرِيهِمْ. So read also by Ṭalḥa.

SŪRA XLII

2/1: عسق — سق as Ibn Masʿūd and Ibn ʿAbbās.

37/35: كَبَٰئِرَ — كَبِيرَ supporting the Kūfan reading. Likewise in LII, 32/33.

52: لَتَهْدِي — لَتَدْعُوا as Ibn Masʿūd and Ubai.

SŪRA XLIII

18/17: يُنَشَّؤُا — لَا يُنَشَّؤُا إِلَّا as Ibn Masʿūd.

19/18: شَهَٰدَتُهُمْ — شَهَادَاتُهُمْ.

32/31: مَعِيشَتَهُمْ — مَعَايِشَهُمْ as Ibn Masʿūd and Ibn ʿAbbās.

33/32: مَعَارِجَ — مَعَارِيجَ as Ibn Masʿūd.

53: أَسْوِرَةٌ — أَسَاوِيرُ as Ubai and Ibn Masʿūd.

75: وَهُمْ فِيهِ — وَهُمْ فِيهَا, as Ibn Masʿūd and Ibn Qais.

76: وَمَا ظَلَمْنَٰهُمْ — وَمَا ظَلَمُونَا. So read by Abū Ḥaṣīn and Abū ʿImrān.

77: يَا مَٰلِكُ — يَا مَالِ as Ibn Masʿūd.

85: تُرْجَعُونَ — تُحْشَرُونَ. Also read thus by Ṭalḥa.

SŪRA XLIV

30/29: مِنَ ٱلْعَذَابِ — مِنْ عَذَابِ as Ibn Masʿūd.

48: ثُمَّ صُبُّوا — وَصُبُّوا. So read also by Abū 'l-Mutawakkil.

54: زَوَّجْنَٰهُم — أَمْدَدْنَاهُمْ as Ibn Masʿūd.

بِحُورٍ — بِعِيسٍ also as Ibn Masʿūd.

SŪRA XLV

6/5: يُؤْمِنُونَ — تُوقِنُونَ. So read by Ṭalḥa and Abū Mijlaz.

24/23: إِلَّا ٱلدَّهْرُ — إِلَّا دَهْرٌ يَمُرُّ as Ubai and Muʿādh.

SŪRA XLVI

4/3: أَرَءَيْتُم مَّا — أَرَءَيْتَكُمْ مَنْ as Ibn Masʿūd.

5/4: مِن دُونِ ٱللَّهِ — مِنْ غَيْرِ ٱللَّهِ as Ubai and Muʿādh.

15/14: إِذَا بَلَغَ — إِذَا ٱسْتَوَى وَبَلَغَ as Ubai and Ibn Masʿūd.

21/20: مِنْ خَلْفِهِ — مِنْ بَعْدِهِ as Ibn Masʿūd.

24/23: بَلْ هُوَ مَا — قُلْ بَلْ مَا. See the readings of Ubai and Ibn Masʿūd.

33/32: بِقَٰدِرٍ — قَادِرٌ as Ibn Masʿūd and Muʿādh.

SŪRA XLVII

11/12: مَوْلَى — وَلِيُّ as Ibn Masʿūd.

14/15: أَفَمَن — أَمَنْ. So read by Ṭalḥa also.

17/19: جَاءَتْهُمْ — أَنْطَاهُمْ as Ibn Masʿūd and al-Aʿmash.

20/22: فَإِذَا أُنْزِلَتْ — فَإِذَا نُزِّلَتْ. So read by Abū Mijlaz.

مُحْكَمَةٌ — مُحْدَثَةٌ as Ibn Masʿūd.

SŪRA XLVIII

9: تُسَبِّحُوهُ — يُسَبِّحُوا ٱللَّهَ as Ibn Masʿūd and Ubai.

10: عَاهَدَ — عَهِدَ. So read also by Ibn Qais.

فَسَيُؤْتِيهِ — فَسَوْفَ يُؤْتِيهِ ٱللَّهُ.

16: فَإِنْ تُطِيعُوا — فَإِنْ تُطِيعُوا ٱللَّهَ وَرَسُولَهُ وَتُصَدِّقُوا بِمَا جَاءَكُمْ بِهِ وَتُنْفِقُوا, as Ubai. See also Ibn Masʿūd's reading.

26: وَأَهْلَهَا أَحَقَّ بِهَا — وَأَحَقَّ بِهَا أَهْلَهَا as Ibn Masʿūd.

27: ءَامِنِينَ — He omitted the word.

تَخَافُونَ — تَخَافُوا as Ibn Masʿūd.

29: أَثَرِ — آثَارِ as Ibn Masʿūd and Saʿīd b. Jubair.

SŪRA XLIX

2: أَصْوَاتَكُمْ — بِأَصْوَاتِكُمْ as Ibn Masʿūd.

أَنْ تَحْبَطَ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ — بِٱلْقَوْلِ فَتَحْبَطَ omitting the rest, as did Abū Mijlaz. See the readings of Ubai and Ibn Masʿūd.

4: أَكْثَرُهُمْ — أَكْثَرُهُمْ بَنُو تَمِيمٍ. See also Ubai.

9: فَاءَتْ فَأَصْلِحُوا — فَاءُوا فَخُذُوا as Ibn Masʿūd.

10: أَخَوَيْكُمْ — أَخَوَاتِكُمْ as Ibn Masʿūd.

تُرْحَمُونَ — تُرْشَدُونَ. So read also by Ṭalḥa.

11: عَسَى — عَسَوْا as Ubai and Ibn Masʿūd.

عَسَى أَنْ يَكُنَّ — عَسَيْنَ أَنْ يَكُنَّ as Ibn Masʿūd.

12: تَجَسَّسُوا — تَتَنَابَزُوا. So read by Ṭalḥa and Muʿādh.

يَغْتَبْ — تَغْتَابُوا. So read also by al-Aʿmash.

17: أَنْ أَسْلَمُوا — إِسْلَامَهُمْ as Ibn Masʿūd.

أَنْ هَدَاكُمْ — إِذْ هَدَاكُمْ as Ibn Masʿūd.

SŪRA L

19/18: ٱلْمَوْتِ بِٱلْحَقِّ — ٱلْحَقِّ بِٱلْمَوْتِ as Ibn Masʿūd.

SŪRA LI

16: ءَاخِذِينَ — آخِذُونَ as Ubai and Ibn Abī ʿAbla.

22: رِزْقُكُمْ — رَازِقُكُمْ as Ibn Masʿūd and Ubai.

46: وَقَوْمَ — وَفِي قَوْمِ as Ibn Masʿūd.

SŪRA LII

20: بِحُورٍ — بِعِيسٍ as Ibn Masʿūd.

45: يُلَاقُوا — يَلْقَوْا. So read by Ibn Abī ʿAbla and others.

SŪRA LIII

9: قَابَ قَوْسَيْنِ — قَادَ قَوْسَيْنِ as Zaid b. ʿAlī.

23: وَلَقَدْ جَاءَهُمْ — وَلَقَدْ جَاءَكُمْ مِنْ رَبِّكُمْ. So read by Ṭalḥa also.

50/51: عَادًا ٱلْأُولَى — عَادَ ٱلْأُولَى as Ubai and Ibn Masʿūd.

58: لَهَا مِنْ دُونِ ٱللَّهِ — لَهَا مِمَّا يَدْعُونَ مِنْ دُونِ ٱللَّهِ. See Ṭalḥa's reading.

SŪRA LIV

7: خُشَّعًا — خَاشِعَةً. See also the readings of Ubai and Ibn Masʿūd.

12: ٱلْمَاءُ — ٱلْمَايَانِ as al-Ḥasan and Abū 'l-ʿĀliya. See Ubai.

20: أَعْجَازُ — عُجُزُ. See the readings of Ibn Masʿūd and Ubai.

35: لِمَنْ شَكَرَ لِي — مَنْ شَكَرَ as read by Ṭalḥa, after which he added a verse وَلَقَدْ وَفَّيْنَا أَهْلَهُ كُلَّهُمْ إِلَيْهِ إِلَّا عَجُوزًا فِي ٱلْغَدْرِ as did Ṭalḥa also.

48: إِلَى ٱلنَّارِ — فِي ٱلنَّارِ as Ibn Masʿūd.

SŪRA LV

7/6: وَخَفَضَ — وَوَضَعَ as Ibn Masʿūd.

8/7: لَا — أَلَّا as Ibn Masʿūd and Ibn Abī ʿAbla.

9/8: ٱللِّسَانَ — ٱلْوَزْنَ which was given by some from Ibn Masʿūd.

27: ذِي — ذُو as Ubai and Ibn Masʿūd.

35: شُوَاظًا مِنْ نَارٍ وَنُحَاسًا — شُوَاظٌ مِنْ نَارٍ وَ نُحَاسٌ as Zaid b. ʿAlī.

43, 44: He read here كُنْتُمْ بِهَا تُكَذِّبَانِ تَصْلَيَانِهَا لَا تَمُوتَانِ فِيهَا وَلَا تَحْيَيَانِ يَطُوفَانِ بَيْنَهُمَا. It was the reading also of Ṭalḥa. See Ibn Masʿūd.

60: إِلَّا ٱلْحِسَانُ — إِلَّا ٱلْإِحْسَنُ. So read by Abū Ḥaṣīn.

SŪRA LVI

10: He read here the Shīʿa reading given from Ibn Masʿūd and Ubai — وَٱلسَّابِقُونَ بِٱلْإِيمَانِ بِٱلنَّبِيِّ (عَلَيْهِ السلام) فَهُمْ عَلِيٌّ وَذُرِّيَّتُهُ ٱلَّذِينَ ٱصْطَفَاهُمُ ٱللَّهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ ٱلْمَوَالِيَ عَلَى غَيْرِهِمْ أُولَئِكَ هُمُ ٱلْفَائِزُونَ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوسَ هُمْ فِيهَا خَالِدُونَ.

12: جَنَّةٍ — جَنَّاتٍ as Ubai and Ṭalḥa.

50: Between this and v 51 he added كَلَّا إِنْ نَحْنُ إِلَّا مُكَذَّبُونَ as did Ṭalḥa.

52: مِنْ شَجَرَةٍ — مِنْ شَجَرٍ as Ibn Masʿūd and Abū Mijlaz.

SŪRA LVII

10: قَبْلَ — مِنْ قَبْلِ as Ibn Masʿūd and Zaid b. ʿAlī.

13: مِنْ تِلْقَاءِهِ — مِنْ قِبَلِهِ as Ibn Masʿūd and Abū Mijlaz.

16/15: مَا أَنْزَلَ — مَا نَزَلَ as Ibn Masʿūd and al-Aʿmash.

23: أُوتِيتُمْ — ءَاتَاكُمْ as Ibn Masʿūd and Ubai.

24: هُوَ ٱلْغَنِيُّ — He omitted هُوَ as did the Meccan and Syrian Codices.

SŪRA LVIII

1: قَدْ يَسْمَعُ ٱللَّهُ أَقْوَالَ ٱلَّتِي تُحَاوِرُكَ — قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَادِلُكَ. So Abū Mijlaz. See also the reading of Ibn Masʿūd.

2: يَتَظَاهَرُونَ — يُظَهِّرُونَ. So read by Ibn Qais. See also Ubai's reading.

بِأُمَّهَاتِهِمْ — أُمَّهَتِهِمْ. It was the reading of Ibn Masʿūd and Abū Mijlaz.

7/8: إِلَّا ٱللَّهُ رَابِعُهُمْ وَلَا أَرْبَعَةٍ — إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ إِلَّا ٱللَّهُ خَامِسُهُمْ وَلَا خَمْسَةٌ إِلَّا ٱللَّهُ سَادِسُهُمْ. See also the reading of Ibn Masʿūd.

8/9: وَيَنْتَجُونَ — وَيَتَنَاجَوْنَ. See the readings of Ubai and Ibn Masʿūd.

22: عَشِيرَاتِهِمْ — عَشِيرَتَهُمْ. So read by Abū ʿImrān and Ibn Qais.

SŪRA LIX

5: قَوْمًا — قَائِمَةً as Ibn Masʿūd and Zaid b. ʿAlī.

عَلَى أُصُولِهِ إِلَّا بِإِذْنِ ٱللَّهِ — عَلَى أُصُولِهَا فَبِإِذْنِ ٱللَّهِ. So read by Abū Mijlaz.

7: لِئَلَّا — كَيْ لَا as Ibn Masʿūd and Ṭalḥa.

9: وَيُضِيقُونَ — وَيُؤْثِرُونَ. So read by Ṭalḥa and Abū Mijlaz.

10: غِمْزًا — غِلًّا see Ibn Masʿūd and Ubai.

SŪRA LX

10: لَا هُنَّ حِلٌّ لَهُمْ — لَا يَحِلِلْنَ لَهُمْ.

11: وَإِنْ فَاتَكُمْ شَيْءٌ — وَإِنْ فَاتَكُمْ أَحَدٌ as Ibn Masʿūd.

SŪRA LXI

14: He read the end of this verse: — فَنَصَرْنَا ٱلَّذِينَ آمَنُوا بِقِتَالِهِمْ مَعَ ٱبْنِ عَمِّ — نَبِيِّهِمْ عَلَى عَدُوِّهِمْ. A Shīʿa reading.

SŪRA LXII

5: ٱلْحِمَارِ — حِمَارٍ as Ibn Masʿūd.

8: فَإِنَّهُ — He omitted the word, as did Ibn Masʿūd.

11: تِجَارَةً أَوْ لَهْوًا — لَهْوًا أَوْ تِجَارَةً as Ibn Masʿūd.

إِلَيْهَا — إِلَيْهِمَا as Ibn Masʿūd.

SŪRA LXIII

10: فَأَصَّدَّقَ — فَأَتَصَدَّقَ as Ubai and Ibn Masʿūd.

وَأَكُنْ — وَأَكُونَ as Ubai and Ibn Masʿūd.

SŪRA LXIV

11: يَهْدِ قَلْبَهُ — يَهْدَأْ قَلْبُهُ. So read also by Abū's-Sammāl.

SŪRA LXV

1: لِعِدَّتِهِنَّ — لِقُبُلِ عِدَّتِهِنَّ as Ubai.

إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ — إِلَّا أَنْ يُفْحِشْنَ as Ubai and Ṭalḥa.

See Ibn Masʿūd's reading here.

2: أَجَلَهُنَّ — آجَالَهُنَّ. So Ṭalḥa.

7: قُدِرَ عَلَيْهِ رِزْقُهُ — قَدَّرَ عَلَيْهِ رِزْقَهُ which was given by some from Ubai.

SŪRA LXVI

3: عَرَّفَ بَعْضَهُ — عَرَّافَ بَعْضِهِ as Ibn Masʿūd and Ubai.

SŪRA LXVIII

19: طَائِفٌ — طَيْفٌ as Ibn Masʿūd.

24: أَنْ لَا — لَا as Ibn Masʿūd.

32: أَنْ يُبْدِلَنَا — سَيُبْدِلُنَا as was also read by Ṭalḥa.

SŪRA LXIX

9: مَنْ قَبْلَهُ — مَنْ بَعْدَهُ. See also Ubai and Ibn Masʿūd here.

11: طَغَا — طَغَى as Zaid b. ʿAlī.

44: عَلَيْنَا — عَلَيْكَ.

SŪRA LXX

17: مَنْ أَدْبَرَ وَتَوَلَّى — مَنْ أَعْرَضَ عَنْ ذِكْرِ رَبِّهِ وَتَوَلَّى. See also Ibn Masʿūd's reading.

40: ٱلْمَشَارِقِ وَٱلْمَغَارِبِ — ٱلْمَشْرِقِ وَٱلْمَغْرِبِ as Ubai.

SŪRA LXXI

1: أَنْ أَنْذِرْ — أَنْذِرْ as Ibn Masʿūd and Ibn Abī ʿAbla.

15/14: طِبَاقًا — طِبَاقٍ as Ibn Masʿūd and Abū Ḥaṣīn.

23: يَغُوثَ وَيَعُوقَ — يَغُوثًا وَيَعُوقًا. So read by al-Aʿmash also.

25: خَطِيئَاتِهِمْ — خَطَايَاهُمْ.

28/29: وَلِوَالِدَيَّ — وَلِوَلَدَيَّ, as Ibn Masʿūd and Zaid b. ʿAlī.

SŪRA LXXII

1: أُوحِيَ — وُحِيَ as Ibn Masʿūd, Muʿādh and others.

He also omitted the قُلْ before the وُحِيَ.

2: يَهْدِي — يَدْعُو. So read also by Ṭalḥa.

13: فَلَا يَخَافُ — فَلَا يَخَفْ as Ibn Masʿūd.

23/24: رِسَالَاتِهِ — رِسَالَتِهِ (sing.). So al-Aʿmash.

28: أَحَاطَ — أُحِيطَ as Ubai and Ibn Abī ʿAblā.

SŪRA LXXIII

9: ٱلْمَشْرِقِ وَٱلْمَغْرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ as Ubai, Ibn ʿAbbās and Zaid b. ʿAlī.

SŪRA LXXIV

6: تَسْتَكْثِرُ — أَنْ تَسْتَكْثِرَ as Ibn Masʿūd and Ubai.

SŪRA LXXV

9: ٱلشَّمْسُ وَٱلْقَمَرُ — بَيْنَ ٱلشَّمْسِ وَٱلْقَمَرِ as Ibn Masʿūd and Ibn Abī ʿAbla.

SŪRA LXXVI

14: وَدَانِيَةً — وَدَانِيًا, as Ibn Masʿūd. See also Ubai's reading.

30: أَنْ يَشَاءَ — مَا شَاءَ. See also Ibn Masʿūd.

31: وَٱلظَّٰلِمِينَ — وَلِلْكَافِرِينَ as Ubai. See also Ibn Masʿūd.

SŪRA LXXVII

6: أَوْ — وَ. So read by Qatāda also.

9: فُرِجَتْ — قُشِطَتْ.

41: فِي ظِلَٰلٍ — فِي ظُلَلٍ. So read by Ṭalḥa and al-Aʿmash.

SŪRA LXXVIII

6: مِهَٰدًا — مَهْدًا as Ubai and Mujāhid.

14: ٱلْمُعْصِرَاتِ — بِٱلْمُعْصِرَاتِ as was given by some authorities from Ubai.

35: لَا يَسْمَعُونَ — لَا تَسْمَعُ. So read by Ṭalḥa also.

SŪRA LXXIX

13: زَجْرَةٌ — رَقْيَةٌ as in XXXVII, 19. So read by Ubai also.

36: يَرَىٰ — رَأَى as Ibn Masʿūd.

SŪRA LXXXV

15: ذُو — ذِى. So read by Muʿādh and many others.

SŪRA LXXXVI

6: دَافِقٍ — مَدْفُوقٍ as Ubai and Ibn Qais.

SŪRA LXXXVIII

16: مَبْثُوثَةٌ — مَبْثُوثَةٌ مُتَّكِئِينَ فِيهَا نَاعِمِينَ. So Ṭalḥa. See Saʿīd b. Jubair.

SŪRA LXXXIX

29: فَٱدْخُلِى — فَلِجِى as Ubai, Ibn Qais and Abū ʿImrān.

SŪRA XC

11, 12: He had here the strange confusion ملقبة حاملعقبة وَمَا أَدْرَاكَ حاملعقبة, which is also given from Abū 'l-Mutawakkil and Abū ʿImrān.

SŪRA XCI

14: فَدَمْدَمَ — فَدَهْدَمَ. So read by Saʿīd b. Jubair.

SŪRA XCII

14: تَلَظَّى — تَتَلَظَّى, as Ibn Masʿūd and Ṭalḥa.

SŪRA XCIII

8: عَائِلًا — عَدِيمًا as Ibn Masʿūd and Abū Ḥaṣīn. See also Ubai.

9: تَقْهَرْ — تَكْهَرْ as Ibn Masʿūd and Nakhaʿī.

SŪRA XCIV

2: وَوَضَعْنَا — وَحَطَطْنَا as Ubai. See also Ibn Masʿūd's reading.

وِزْرَكَ — وَقْرَكَ as Ibn Masʿūd and Abū Mijlaz.

SŪRA XCV

2: سِينِينَ — سِينَاء as Ibn Masʿūd and Ṭalḥa.

5: سَافِلِينَ — ٱلسَّافِلِينَ as Ubai and Ibn Masʿūd.

SŪRA XCVI

15: لَنَسْفَعًا — لَأَسْفَعَنَّ. See also Ibn Masʿūd.

17: نَادِيَهُ — إِلَى نَادِيهِ as Ibn Masʿūd.

SŪRA XCVIII

1: He read مَا كَانَ ٱلْمُشْرِكُونَ وَأَهْلُ ٱلْكِتَابِ مُشْرِكِينَ as was given by some from Ubai. See also Ibn Masʿūd's reading.

5/4: إِلَّا لِيَعْبُدُوا — إِلَّا أَنْ يَعْبُدُوا. See also Ibn Masʿūd.

SŪRA XCIX

4: تُحَدِّثُ — يُنَبِّئُ. See also Ibn Masʿūd and Saʿīd b. Jubair.

SŪRA C

9: إِذَا بُعْثِرَ مَا فِي ٱلْقُبُورِ — إِذَا بُحِثَ مَا فِي ٱلْقُبُورِ. See also Ubai's reading.

11: إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ — إِنَّهُ بِهِمْ يَوْمَئِذٍ خَبِيرٌ as Abū Mijlaz.

SŪRA CI

5/4: كَٱلْعِهْنِ — كَٱلصُّوفِ as Ibn Masʿūd.

SŪRA CIII

1: His reading was — وَٱلْعَصْرِ • وَنَوَائِبِ ٱلدَّهْرِ • إِنَّ ٱلْإِنْسَانَ لَفِي خُسْرٍ • وَإِنَّهُ فِيهِ إِلَى آخِرِ ٱلدَّهْرِ • إِعْصَارًا أَعْصُرًا بَعْدَ عَصْرٍ • وَدَهْرًا بَعْدَ دَهْرٍ • إِلَّا ٱلَّذِينَ آمَنُوا وَعَمِلُوا ٱلصَّالِحَاتِ وَٱئْتَمَرُوا بِٱلتَّقْوَى وَٱئْتَمَرُوا بِٱلصَّبْرِ.

SŪRA CIV

1: لِكُلِّ هُمَزَةٍ لُمَزَةٍ — لِلْهُمَزَةِ ٱللُّمَزَةِ as Ibn Masʿūd and al-Aʿmash.

9: فِي عَمَدٍ — بِعَمَدٍ as Ibn Masʿūd, Ṭalḥa and al-Aʿmash.

SŪRA CVI

1: لِإِيلَافِ قُرَيْشٍ — لِيَأْلَفْ قُرَيْشٌ.

2: إِيلَافِهِمْ — إِلْفَهُمْ.

SŪRA CVII

1: أَرَأَيْتَ — أَرَأَيْتَكَ as Ubai and Ibn Masʿūd.

3: يَحُضُّ — يَحَاضُّونَ (?).

SŪRA CIX

1: قُلْ يَا أَيُّهَا ٱلْكَافِرُونَ — قُلْ لِلْكَافِرِينَ as Ubai, though some said he read as Ibn Masʿūd لِلَّذِينَ كَفَرُوا, without the قُلْ.

6: دِينِ — دِينِي supporting the reading of Yaʿqūb.

SŪRA CXI

1: وَتَبَّ — وَقَدْ تَبَّ as Ubai and Ibn Masʿūd.

SŪRA CXII

1: قُلْ هُوَ ٱللَّهُ أَحَدٌ — هُوَ ٱللَّهُ ٱلْوَاحِدُ as Ibn Masʿūd, without the قُلْ.

CODEX OF AL-Aᶜ MASH † 148

A secondary Codex representing the Kūfan tradition as to text and clearly based on the Codex of Ibn Masᶜūd, though mixed with other elements derived from a variety of sources.

Sulaimān b. Mihrān al-Aᶜmash was famous among the Kūfan Readers and won a place among the Fourteen[1]). He is quoted as an authority for Ibn Masᶜūd, Anas and Mujāhid, and was a pupil of an-Nakhaᶜī († 95), Zirr b. Ḥubaish († 82), and Abū 'l-ᶜĀliya († 96) all of whom were noted for their uncanonical readings. He was known to follow the readings of Ibn Masᶜūd[2]) but was independent in his *ikhtiyār*. That he had a Codex of his own is known to us only from its being listed in Ibn Abī Dāwūd, p. 91.

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1) *Nashr* I, 8 places him in the second group of Kūfan Readers. For his connections see Ibn al-Jazarī, *Tabaqāt* I, 315.

2) Ibn al-Jazarī, *Ṭabaqāt* I, 262.

SŪRA I

6/5: ٱلصِّرَاطِ — ٱلزِّرَاطِ and so throughout the Qurᵓān.

SŪRA II

36/34: فَأَزَلَّهُمَا — فَوَسْوَسَ لَهُمَا as Ibn Masᶜūd.

40/38: إِسْرَاءِيلَ — إِسْرَايِيلَ and so throughout the Qurᵓān.

نِعْمَتِيَ — نِعْمَةِ. So read by Ibn Muḥaiṣin.

58/55: نَغْفِرْ لَكُمْ خَطَيَاكُمْ — يَغْفِرْ لَكُمُ ٱلْخَطِيئَةَ.

61/58: مِصْرًا — مِصْرَ as Ibn Masᶜūd and Ubai.

70/65: تَشَابَهَ — مُتَشَابِهَةٌ or some said he read مُتَشَابِهٌ as Ibn Masᶜūd.

74/69: يَشَّقَّقُ — يَتَشَقَّقُ.

75/70: كَلَامَ — كَلِمَ as Abū Ḥaṣīn.

83/77: ثُمَّ تَوَلَّيْتُمْ — ثُمَّ تَوَلَّوْا as Ibn Masᶜūd.

85/79: وَإِنْ يَأْتُوكُمْ أُسَارَى تُفَدُوهُمْ — وَإِنْ يُؤْخَذُوا تَفْدُوهُمْ as Ibn Masᶜūd.

97:98/91:92: جِبْرِيلَ and مِيكَالَ — جِبْرَيِيلَ and مِيكَايِيلَ (but others said مِيكَيِيلَ).

102/96: بِضَارِّينَ بِهِ — بِضَارِّي as al-Ḥasan, with omissisn of the بِهِ. See Ibn Masᶜūd.

105/99: وَلَا ٱلْمُشْرِكِينَ — وَلَا ٱلْمُشْرِكُونَ as Ibn Masᶜūd and Abū 'l-ᶜĀlīya.

106/100: مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا — مَا نُنْسِكَ مِنْ آيَةٍ أَوْ نَنْسَخْهَا نَجِئْ بِمِثْلِهَا. So Ibn Masᶜūd.

115/109: وَلِلّٰهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ — وَلِلّٰهِ ٱلْمَشَارِقُ وَٱلْمَغَارِبُ.

124/118: ٱلظَّالِمِينَ — ٱلظَّالِمُونَ, as Ibn ᶜAbbās, Ibn Masᶜūd, Qatāda and ash-Shaᶜbī.

125/119: مَثَابَةً — مَثَابَاتٍ as Ṭalḥa.

177/172: لَا تَحْسَبَنَّ ٱلْبِرَّ — لَيْسَ ٱلْبِرَّ أَنَّ ٱلْبِرَّ لَا تَحْسَبَنَّ as Ibn Masʿūd, or لَا تَحْسَبَنَّ ٱلْبِرَّ.

وَٱلصَّابِرِينَ — وَٱلصَّابِرُونَ as al-Ḥasan, al-Jaḥdarī and ʿIkrima.

187/183: وَٱبْتَغُوا — وَأْتُوا though some say he read وَٱبْغُوا.

ٱلْمَسَاجِدِ — ٱلْمَسْجِدِ as Mujāhid and ash-Shaʿbī.

191/187: قَتَلُوكُمْ and يُقَاتِلُوكُمْ and تَقْتُلُوهُمْ — قَتَلُوكُمْ and يَقْتُلُوكُمْ and تَقْتُلُوهُمْ and تُقَاتِلُوهُمْ as Ḥamza.

197/193: رَفَثَ — رُفُوثَ as Ibn Masʿūd.

202/198: كَسَبُوا — ٱكْتَسَبُوا as Ibn ʿAbbās and Ibn Masʿūd.

214/210: حَتَّى يَقُولَ — وَيَقُولُ.

217/214: قِتَالٍ — عَنْ قِتَالٍ as Ibn Masʿūd, ʿIkrima and Ibn ʿAbbās.

236/237: مَا لَمْ — مِنْ قَبْلِ أَنْ.

249/250: قَلِيلًا — قَلِيلٌ, as Ibn Masʿūd and Ubai.

255/256: ٱلْقَيُّومُ — ٱلْقَيَّامُ as ʿUmar, Ibn Masʿūd and ʿAlqama. So in III, 1.

259/261: قَالَ أَعْلَمُ — قِيلَ ٱعْلَمْ as Ibn Masʿūd, Ubai and Ibn Abī ʿAbla.

269/272: وَمَنْ يُؤْتَ — وَمَنْ يُؤْتِهِ ٱللّٰهُ or some gave it merely وَمَنْ يُؤْتِه.

280: وَإِنْ كَانَ ذُو عُسْرَةٍ — وَإِنْ كَانَ مُعْسِرًا as Ubai.

284: فَيَغْفِرُ — يَغْفِرْ as Ṭalḥa, Ibn Masʿūd and Khallād.

285: وَكُتُبِهِ — وَكِتَابِهِ as Ḥamza and al-Kisāʾī.

SŪRA III

21/20: وَيَقْتُلُونَ ٱلَّذِينَ — وَقَاتَلُوا ٱلَّذِينَ as Ibn Masʿūd.

91/85: ذَهَبًا — ذَهَبٌ.

143/137: تَلْقَوْهُ — تُلَاقُوهُ as Muʿādh and az-Zuhrī.

146/140: وَكَأَيِّنْ — وَكَائِي. So read by Ibn Muḥaiṣin and al-Ashhab.

180/175: هُوَ خَيْرًا — خَيْرًا omitting هُوَ.

SŪRA IV

1: وَٱلْأَرْحَامَ — وَبِٱلْأَرْحَامِ as Ibn Masʿūd.

31/35: كَبَائِرَ — كَبِيرَ as Mujāhid, Saʿīd b. Jubair and Abū 'l-ʿĀliya.

43/46: سُكَارَى — سَكْرَى as Ibn Masʿūd, Saʿīd b. Jubair and others.

104/105: تَأْلَمُونَ — تِيلَمُونَ as Abū Ḥaṣīn and Ibn Muʿtamar.

122/121: أَصْدَقُ — أَزْدَقُ as Ḥamza, al-Kisāʾī and Khalaf.

128/127: أَنْ يُصْلِحَا — إِنْ أَصْلَحَا as Ibn Masʿūd.

154/153: تَعْدُوا — تَعْتَدُوا which some gave from Ubai.

SŪRA V

2: آمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ — آمِّي ٱلْبَيْتِ ٱلْحَرَامِ as Ibn Masʿūd.

13/16: قَاسِيَةً — قَسِيَّةً as Ḥamza and al-Kisāʾī.

خَائِنَةٍ — خِيَانَةٍ as Abū Nahīk and Abū Rajāʾ.

89/91: عَقَّدْتُمُ — عَقَّدَتْ. See also Ibn Masʿūd's reading. It involves ٱلْأَيْمَانَ.

114: تَكُونُ — تَكُنْ as Ibn Masʿūd, or some said he read يَكُنْ.

115: إِنِّي مُنَزِّلُهَا — سَأُنْزِلُهَا as Ibn Masʿūd and Ṭalḥa.

119: يَوْمُ — يَوْمَ.

SŪRA VI

23: ثُمَّ لَمْ تَكُنْ — وَمَا كَانَ as Ibn Masʿūd and Ubai.

57: يَقُصُّ ٱلْحَقَّ — يَقْضِي بِٱلْحَقِّ as Ibn Masʿūd, Ubai and Ṭalḥa.

61: تَوَفَّتْهُ — يَتَوَفَّاهُ as Ibn Masʿūd, though some said he read تُوَفِّيهِ.

71/70: ٱسْتَهْوَتْهُ ٱلشَّيَاطِينُ — ٱسْتَهْوَاهُ ٱلشَّيْطَانُ as Ibn Masʿūd and Ubai.

94: تَقَطَّعَ — تَقَطَّعَ مَا as Ibn Masʿūd and Mujāhid.

105: دَرَسْتَ — دَرَسَ as Ibn Masʿūd, Ibn ʿAbbās and Ṭalḥa.

111: قَبِيلًا — قُبُلًا as Ubai and Ibn Masᶜūd.

112: اَلْجِنِّ وَالْإِنْسِ — اَلْإِنْسِ وَالْجِنِّ.

125: يَتَصَعَّدُ — يَصَّعَّدُ as Ibn Masᶜūd, Abū Nahīk and Ṭalḥa.

138/139: حِرْجٌ — حِجْرٌ as Ubai, Ibn az-Zubair and Ibn Masᶜūd.

139/140: خَالِصٌ — خَالِصَةٌ, as Ibn Masᶜūd and Ibn ᶜAbbās.

153/154: وَهٰذَا — وَأَنَّ هٰذَا as Ibn Masᶜūd and Ubai.

SŪRA VII

26/25: خَيْرٌ — ذٰلِكَ خَيْرٌ without ذٰلِكَ, as Ibn Masᶜūd and Ubai.

38/36: إِذَا تَدَارَكُوا — إِذَا ادَّارَكُوا as Ubai, Ibn Masᶜūd and Abū Razīn.

47/45: قُلِبَتْ — صُرِفَتْ as Ibn Masᶜūd and Sālim.

55/53: خِيفَةً — خُفْيَةً.

93/91: إِيسَى — آسَى, as Yaḥyā b. Waththāb, Ṭalḥa and Abū Nahīk.

105/103: أَنْ — عَلَى أَنْ or بِأَنْ, both of which are given from Ibn Masᶜūd.

127/124: وَقَدْ تَرَكَكَ — وَيَذَرَكَ. See also the readings of Ibn Masᶜūd and Ubai.

158: آيَاتِهِ — كَلِمَاتِهِ.

160: رَزَقْتُكُمْ — رَزَقْنَاكُمْ. So read by ᶜĪsā al-Hamdānī.

170/169: إِسْتَمْسَكُوا — يُمَسِّكُونَ as Ibn Masᶜūd.

SŪRA VIII

59/61: تَحْسَبَ — يَحْسَبَنَّ or يَحْسِبَ. See also Ibn Masᶜūd's reading.

70/71: يُثِبْكُمْ — يُؤْتِكُمْ.

SŪRA IX

38: تَثَاقَلْتُمْ — اثَّاقَلْتُمْ as Ibn Masᶜūd and Abū Ḥaṣīn.

54: نَفَقَتُهُمْ — نَفَقَاتُهُمْ as Zaid b. ᶜAlī and Abū's-Sammāl.

57: يَجْمِزُونَ — يَجْمَحُونَ. So read by Anas b. Mālik.

107/108: لِمَنْ حَارَبُوا — لِمَنْ حَارَبَ as Ibn Masᶜūd, or some said لِلَّذِينَ حَارَبُوا.

108/109: يَطَّهَّرُوا — يَتَطَهَّرُوا as Ṭalḥa.

111/112: بِالْجَنَّةِ — اَلْجَنَّةَ, as ᶜUmar.

112/113: اَلتَّائِبِينَ — اَلتَّائِبُونَ and the following words also in *naṣb* as Ibn Masᶜūd.

118/119: اَلْمُخَلَّفِينَ — اَلَّذِينَ خُلِّفُوا. So read by ᶜAlī.

126/127: لَمْ يَرَوْا — لَا يَرَوْنَ or some said he read لَا تَرَى as Ibn Masᶜūd and Ubai.

SŪRA X

2: إِنَّ هٰذَا لَسَاحِرٌ — مَا هٰذَا إِلَّا سَاحِرٌ.

11/12: لَقَضَيْنَا إِلَيْهِمْ أَجَلَهُمْ — لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ as Ibn Masᶜūd and Ibn Muḥaiṣin.

16/17: لَأَنْذَرْتُكُمْ — لَا أَدْرَاكُمْ as Ibn Masᶜūd and Shahr b. Ḥawshab.

24/25: وَتَزَيَّنَتْ — وَازَّيَّنَتْ as Ibn Masᶜūd and Ubai.

53/54: آلْحَقُّ — أَحَقٌّ.

76/77: لَسَاحِرٌ — لَسِحْرٌ as Mujāhid and Saᶜīd b. Jubair.

79/80: سَحَّارٍ — سَاحِرٍ as Ḥamza, al-Kisā'ī and other Kūfans.

81: سِحْرٌ — اَلسِّحْرُ as Ubai and Ibn Masᶜūd.

100: اَلرِّجْزَ — اَلرِّجْسَ.

SŪRA XI

28/30: وَعُمِّيَتْ — فَعُمِّيَتْ as Ibn Waththāb.

69/72: سِلْمٌ — سَلَامًا, and so also for the following سَلَامٌ.

72/75: شَيْخٌ — شَيْخًا as Ibn Masᶜūd and Ubai.

105/107: يَأْتِ — يَأْتُونَ as Ibn Masʿūd.

111/113: وَإِنَّ كُلًّا لَمَّا — وَإِنْ كُلٌّ لَمَّا, as Ubai and Ibn Masʿūd, but some said إِلَّا for لَمَّا.

SŪRA XII

11: لَا تَأْمَنَّا — لَا تَأْمَنُنَا as Ubai and Ṭalḥa, but some said تِيمَنَّا like Ibn Waththāb and Abū Razīn.

31: حَاشَ لِلّٰهِ — حَاشَا لِلّٰهِ. So read by Muʿādh and Abū Nahīk.

64: خَيْرٌ حَافِظًا — خَيْرُ حَافِظٍ as Ubai and Abū 'l-Mutawakkil.

68: لِمَا — مِمَّا.

SŪRA XIV

4: بِلِسَانِ — بِلِسْنِ as Abū's-Sammāl, Abū 'l-Jawzāʾ and Abū ʿImrān.

SŪRA XV

6: نُزِّلَ — أُلْقِيَ. So read by Ibn Dharr and Abū Ḥaṣīn.

21: نُنَزِّلُهُ — نُرْسِلُهُ.

55: ٱلْقَانِطِينَ — ٱلْقَنِطِينَ as al-Ḥasan, Ṭalḥa and Ibn Waththāb.

72: سَكْرَتِهِمْ — سُكْرِهِمْ.

86: ٱلْخَلَّاقُ — ٱلْخَالِقُ as Ubai, Ibn as-Samaifaʿ and al-Jaḥdarī.

SŪRA XVI

3: تَعَالَى — فَتَعَالَى.

19: يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ — يَعْلَمُ ٱلَّذِى تُبْدُونَ وَمَا تَكْتُمُونَ وَٱلَّذِينَ تَدْعُونَ as Ibn Masʿūd.

59/61: عَلَى هُونٍ — عَلَى سُوءٍ.

SŪRA XVII

44/46: تُسَبِّحُ — سَبَّحَتْ as Ibn Masʿūd and Ṭalḥa.

85/87: أُوتِيتُمْ — أُوتُوا as Ibn Masʿūd.

SŪRA XVIII

28/27: تَعْدُ عَيْنَاكَ — تُعَدِّ عَيْنَيْكَ. So read by al-Ḥasan and ʿĪsā ath-Thaqafī. Ibn Masʿūd also read عينيك.

53/51: مُوَاقِعُوهَا — مُلَاقُوهَا as Ibn Masʿūd and Ṭalḥa.

77/76: يَنْقَضَّ — لِيُنْقَضَ as Ibn Masʿūd, though some said simply يُنْقَضَ.

97/96: ٱسْطَاعُوا — ٱسْتَطَاعُوا.

109: مِدَادًا and مَدَدًا — مَدَدًا and مِدَادًا as Ibn Masʿūd and Ibn ʿAbbās.

SŪRA XIX

9/10: خَلَقْتُكَ — خَلَقْنَاكَ the reading of Ḥamza and al-Kisāʾī.

34/35: قَوْلَ ٱلْحَقِّ — قَالَ ٱلْحَقُّ, though some said he read قِيلُ ٱللّٰهِ ٱلْحَقِّ.

61/62: جَنَّاتِ — جَنَّةَ. So read by Ibn as-Samaifaʿ and Ibn Masʿūd.

63/64: نُورِثُ — نُورِثُهَا.

SŪRA XX

13: أَنَا ٱخْتَرْتُكَ — إِنَّا ٱخْتَرْنَاكَ. So Ḥamza, Khalaf, Ṭalḥa and Ibn Abī Lailā.

34, 35: نُسَبِّحَكَ كَثِيرًا وَنَذْكُرَكَ كَثِيرًا إِنَّكَ كُنْتَ — نُسَبِّحْكَ كَثِيرًا وَنَذْكُرْكَ كَثِيرًا إِنَّكَ كُنْتَ.

63/66: هٰذَانِ — هٰذَيْنِ. So Abū ʿAmr and al-Yazīdī.

69/72: سَاحِرٍ — سِحْرٍ. So read by Ḥamza, al-Kisāʾī and Khalaf.

77/80: لَا تَخَافُ — لَا تَخَفْ. So Ḥamza and Ibn Abī Lailā.

80/82: وَاعَدْنَاكُمْ — وَعَدْتُكُمْ, given by some from Ḥamza and al-Kisāʾī.

97: ظَلْتَ — ظَلِلْتَ as Ubai.

SŪRA XXI

95: وَحَرَامٌ — وَحِرْمٌ the general Kūfan reading.

SŪRA XXII

23: لُؤْلُوءًا — لُؤْلُوءٍ as al-Ḥasan, Ṭalḥa and Ibn Waththāb.
35/36: وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ — وَٱلْمُقِيمِى ٱلصَّلَوٰةِ as Ibn Masʿūd.
36/37: صَوَافَّ — صَوَافِنَ as Ibn Masʿūd, Ibn ʿUmar and Mujāhid.

SŪRA XXIII

20: وَصِبْغٍ — وَصِبْغًا as an-Nakhaʿī and Abū Ḥaṣīn.
60/62: يُؤْتُونَ مَا ءَاتَوا — يَأْتُونَ مَا أَتَوْا. So Ibn ʿAbbās, Qatāda and an-Nakhaʿī.

SŪRA XXIV

43: خِلَٰلِهِ — خَلَلِهِ as Ibn Masʿūd, Ibn ʿAbbās and others.
45/44: خَلَقَ كُلَّ — خَالِقُ كُلِّ as al-Ḥasan and the majority of Kūfans.

SŪRA XXV

25/27: وَنُزِّلَ — أُنْزِلَ as some give from Ubai and Ibn Masʿūd.
61/62: سِرَٰجًا — سُرُجًا as the majority of Kūfans.

SŪRA XXVI

28/27: ٱلْمَشْرِقِ وَٱلْمَغْرِبِ — ٱلْمَشَارِقِ وَٱلْمَغَارِبِ as the friends of Ibn Masʿūd.
37/36: سَحَّارٍ — سَاحِرٍ.
91: وَبُرِّزَتِ — فَبُرِّزَتِ. So read by Mālik b. Dīnār.
136: أَوَعَظْتَ — أَوَعَظْتَنَا. So al-ʿAbbās ʿan Abū ʿAmr and Bishr ʿan al-Kisāʾī.
210: ٱلشَّيَٰطِينُ — ٱلشَّيَاطُونَ as al-Ḥasan and Ibn as-Samaifaʿ. So in v. 221.

SŪRA XXVII

14: عُلُوًّا — عُلِيًّا or عِلِيًّا as Ibn Masʿūd.
18: يَحْطِمَنَّكُمْ — يَحْطِمْكُمْ without the *nūn energeticum*, as Yaʿqūb and Abān.
22: فَمَكَثَ — فَتَمَكَّثَ as Ubai and Ibn Masʿūd.
25: أَلَّا يَسْجُدُوا — هَلَّا يَسْجُدُونَ as Ibn Masʿūd.
36: أَتُمِدُّونَنِ — أَتُمِدُّونِّى. So Ḥamza, Yaʿqūb and some said Ibn Masʿūd.
66/68: بَلِ ٱدَّٰرَكَ — بَلَى أَدَّارَكَ. So Ibn ʿAbbās, Shaiba and Abū Rajāʾ.

SŪRA XXVIII

6/5: وَنُمَكِّنَ — وَلِنُمَكِّنَ.
23: يُصْدِرَ — يُزْدِرَ as the majority of Kūfans.
48: سِحْرَانِ تَظَٰهَرَا — سَاحِرَانِ ٱظَّاهَرَا as Ibn Masʿūd and Ṭalḥa.
76: مَفَاتِحَهُ — مَفَاتِيحَهُ.
82: لَوْلَآ أَن مَّنَّ — لَوْلَا مَنُّ as Ibn Masʿūd.
لَخَسَفَ — لَانْخُسِفَ as Ibn Masʿūd, or لَانْخُسِفَ.

SŪRA XXIX

38/37: مِن مَّسَٰكِنِهِمْ — مَسَاكِنُهُمْ without مِنْ.

SŪRA XXX

10/9: ٱلسُّوٓأَىٰ — ٱلسُّوٓىٰ as al-Ḥasan. See also the reading of Ibn Masʿūd.
17/16: حِينَ (bis) — حِينًا. So ʿIkrima.
46/45: ٱلرِّيَاحَ — ٱلرِّيحَ.

SŪRA XXXI

31/30: بِنِعْمَتِ — بِنَعَمَاتِ. So read by al-Aʿraj, Abū Nahīk and Ibn Qais, but some say he read بِنِعْمَاتِ.

SŪRA XXXII

17: أُخْفِى — أُخْفِيتُ, as Ubai, Ibn Qais and Abū Ḥaṣīn.

قُرَّةِ — قُرَّاتِ. So read by Ibn Masʿūd and Abū Huraira.

SŪRA XXXIII

14: سُئِلُوا — سِيلُوا as al-Jaḥdarī and Ibn Fāʾid al-Baṣrī.

20: يَسْئَلُونَ — يَسَّاوَنَ given by some from ʿĀṣim, Abū ʿAmr and al-Ḥasan.

53: إِنَاهُ — إِنَاءَهُ as Ibn Masʿūd.

69: عِنْدَ ٱللّٰهِ — عَبْدًا لِلّٰهِ as Ibn Masʿūd and Abū Ḥaiwa.

SŪRA XXXIV

37/36: ٱلْغُرُفَاتِ — ٱلْغُرْفَةِ as Ibn Masʿūd and many Kūfans.

SŪRA XXXV

37/34: يَتَذَكَّرُ — يَذَّكَّرُ as Ibn Masʿūd, and also أَذَّكَّرَ later for تَذَكَّرَ.

SŪRA XXXVI

55: فَكِهُونَ — فَاكِهِينَ as Ibn Masʿūd and Ṭalḥa.

56: ظِلَٰلٍ — ظُلَلٍ as Ibn Masʿūd and many Kūfans including Ḥamza and al-Kisāʾī.

83: مَلَكُوتُ — مَلَكَةُ as Ibn Masʿūd and Ṭalḥa.

SŪRA XXXVII

102/100: ٱلسَّعْىَ — ٱلسَّعْىَ وَأَسَرَّ فِى نَفْسِهِ حُزْنًا. So Ibn Khuthaim.

103: أَسْلَمَا — سَلَّمَا as Ibn Masʿūd, Ibn ʿAbbās and Mujāhid.

123: إِلْيَاسَ — إِدْرِيسَ as Ibn Masʿūd. So in v. 130 إِدْرَسِين for إِلْ يَاسِين.

SŪRA XXXVIII

45: عِبَٰدَنَا — عَبْدَنَا as the Meccans and Ibn ʿAbbās.

ٱلْأَيْدِى — ٱلْأَيْدِ as Ibn Masʿūd.

46: بِخَالِصَةٍ — بِخَالِصَتِهِمْ as Ṭalḥa b. Muṣarrif.

SŪRA XL

8: جَنَّٰتِ — جَنَّةَ, as Ibn Masʿūd and Abū Ḥaiwa.

SŪRA XLI

17/16: ثَمُودُ — ثَمُودًا as Ibn ʿAbbās and Ibn Abī Isḥāq.

47: ثَمَرَاتٍ — ثَمَرَةٍ. So read by Ṭalḥa, al-Ḥasan and some of the Seven.

SŪRA XLII

2/1: عسق — سق as Ibn Masʿūd and Ibn ʿAbbās.

34/32: وَيَعْفُ — وَيَعْفُو.

SŪRA XLIII

26/25: إِنَّنِى — إِنِّى as Ibn Masʿūd.

بَرَاءٌ — بَرِىءٌ as Ibn Masʿūd.

29/28: مَتَّعْتُ — مَتَّعْنَا as Ibn Masʿūd.

32/31: مَعِيشَتَهُمْ — مَعَايِشَهُمْ. So read by Ibn ʿAbbās, Ibn Masʿūd and Mujāhid.

53: أَسْوِرَةٌ — أَسَاوِرُ. So Ubai and Ibn Masʿūd.

77: يَا مَالِكُ — يَا مَلِكُ. So Ibn Masʿūd, Alī and Ibn Waththāb, though some say they all read يَا مَالِ.

SŪRA XLV

5/4: ٱلرِّيَاحِ — ٱلرِّيحِ as a majority of Kūfans.

23/22: غِشَٰوَةً — غَشْوَةً or غِشْوَةً as other Kūfans, and some said غَسَاوَةً as Ibn Masʿūd.

تَتَذَكَّرُونَ — تَذَكَّرُونَ.

SŪRA XLVI

4/3: أَثَٰرَةٍ — أَثَرَةٍ as Ibn Masʿūd. See also here ʿAlī's reading.

SŪRA XLVII

17/19: وَءَاتَىٰهُمْ — وَأَنطَاهُمْ as Ibn Masʿūd.

SŪRA XLIX

12: يَغْتَب — تَغْتَابُوا. So Ibn Khuthaim.

13: لِتَعَارَفُوا — لِتَتَعَرَّفُوا as Ibn Masʿūd.

SŪRA L

3: أَءِذَا — إِذَا. So Abū 'l-ʿĀlīya and al-Jaḥdarī.

30/29: نَقُولُ — يُقَالُ, as Ibn Masʿūd and al-Ḥasan.

SŪRA LI

25: سَلَٰمًا and سَلَٰمٌ — سِلْمٌ and سِلْمٌ.

SŪRA LII

21: أَلَتْنَاهُمْ — لِتْنَاهُمْ as Ibn Masʿūd and Ubai.

SŪRA LIII

12: أَفَتُمَٰرُونَهُ — أَفَتَمْرُونَهُ as Ubai and the majority of Kūfans.

SŪRA LIV

7: خُشَّعًا — خَاشِعًا as the Baṣrans and Kūfans, or خَاشِعَةً as Ibn Masʿūd and Ubai.

SŪRA LVI

66: إِنَّا — أَءِنَّا. So Abū Bakr and al-Jaḥdarī.

SŪRA LVII

16/15: مَا نَزَلَ — مَا أَنْزَلَ as Ibn Masʿūd.

مِنَ ٱلْحَقِّ — عَلَىٰ نَبِيِّهِ مِنَ ٱلْحَقِّ.

SŪRA LVIII

7/8: إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ — إِلَّا ٱللّٰهُ رَابِعُهُمْ وَلَا أَرْبَعَةٌ إِلَّا ٱللّٰهُ خَامِسُهُمْ وَلَا خَمْسَةٌ إِلَّا ٱللّٰهُ سَادِسُهُمْ. So read by Ibn Khuthaim. See also Ibn Masʿūd.

9/10: فَلَا تَتَنَٰجَوْا — فَلَا تَنْتَجُوا, as Ruwais and Abū Ḥaiwa.

SŪRA LIX

5: قَائِمَةً عَلَىٰ أُصُولِهَا — قَوَّمًا عَلَىٰ أُصُلِهَا see Ibn Masʿūd, Zaid b. ʿAlī and Ṭalḥa, but some say he read قَوَّامًا.

10: وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا — رَبَّنَا لَا تَجْعَلْ فِى قُلُوبِنَا غِمْرًا.

17: خَٰلِدَيْنِ — خَالِدَانِ as Ibn Masʿūd.

SŪRA LX

11: فَعَاقَبْتُمْ — فَعَقَّبْتُمْ as Ibn ʿAbbās, al-Ḥasan and Zaid b. ʿAlī. See Ibn Masʿūd.

SŪRA LXI

6: سِحْرٌ — سَاحِرٌ, as Ibn Masʿūd and the majority of Kūfans.

SŪRA LXIII

3: فَطُبِعَ — فَطَبَعَ ٱللّٰهُ as Zaid b. ʿAlī.

10: وَأَكُنْ — وَأَكُونَ as Ibn Masʿūd, Ubai and some of the Seven.

SŪRA LXVI

4: صَغَتْ — زَاغَتْ, as Ibn Masʿūd.

SŪRA LXVII

3: تَفَٰوُتٍ — تَفَوُّتٍ as Ibn Masʿūd and the majority of the Kūfans.

SŪRA LXVIII

51: لَيُزْلِقُونَكَ — لَيُزْهِقُونَكَ as Ibn Masʿūd.

SŪRA LXIX

19: كِتَابِيَهْ — كِتَابِي and so in the succeeding verses ى for يهْ.

SŪRA LXXI

23: يَغُوثَ وَيَعُوقَ — يَغُوثًا وَيَعُوقًا. So Ibn Masʿūd and al-Ashhab al-ʿUqailī.

SŪRA LXXII

13: فَلَا يَخَافُ — لَا يَخَفْ. So Ibn Masʿūd, Ibn Waththāb and Abū Ḥaṣīn.

23/24: رِسَٰلَٰتِهِ — رِسَالَتِهِ (sing.) as Ibn Khuthaim.

SŪRA LXXIV

36: إِذْ أَدْبَرَ — إِذَا أَدْبَرَ as Ubai, Ibn Masʿūd and the Codex of Ḥomṣ.

SŪRA LXXVI

16: قَوَارِيرَ — قَوَارِيرُ.

21: عَالِيَهُمْ — عَالِيَتُهُمْ as Ibn Masʿūd, Ṭalḥa and Zaid b. ʿAlī.

SŪRA LXXVII

41: ظِلَٰلٍ — ظُلَلٍ as Mālik b. Dīnār and Ibn Dharr.

SŪRA LXXIX

11: نَخِرَةً — نَاخِرَةً, so Ibn Masʿūd, Ubai and the majority of Kūfans.

30: بَعْدَ — مَعَ.

SŪRA LXXXII

6: مَا غَرَّكَ — مَا أَغَرَّكَ, as read by Saʿīd b. Jubair.

SŪRA XC

1: لَا أُقْسِمُ — لَأُقْسِمُ as al-Ḥasan and others.

SŪRA XCVIII

1: لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَابِ — لَمْ يَكُنِ ٱلْمُشْرِكُونَ وَأَهْلُ ٱلْكِتَابِ as Ibn Masʿūd.

SŪRA CIV

1: لِكُلِّ هُمَزَةٍ لُمَزَةٍ — لِلْهُمَزَةِ ٱللُّمَزَةِ as Abū Wāʾil and an-Nakhaʿī. See Ibn Masʿūd.

9: فِي عَمَدٍ — بِعَمَدٍ as Ibn Masʿūd.

SŪRA CXI

1: وَتَبَّ — وَقَدْ تَبَّ, as Ibn Masʿūd.

SŪRA CXII

1: أَحَدٌ — ٱلْوَاحِدُ as Ibn Masʿūd.

3: لَمْ يَلِدْ وَلَمْ يُولَدْ — لَمْ يُولَدْ وَلَمْ يَلِدْ as Ibn Masʿūd and Ruʾba.

CODEX OF JAʿFAR AṢ-ṢĀDIQ † 148

Jaʿfar aṣ-Ṣādiq (frequently quoted in Qurʾānic literature as Jaʿfar b. Muḥammad) was the sixth Imām of the Ahl al-Bait, the son of Muḥammad al-Bāqir and grandson of that ʿAlī known as Zain al-ʿĀbidīn. Politically he was insignificant, but he had a great reputation for piety and was famous as a Traditionist[1]). In Qurʾānic science he is usually included in the Madīnan School, but as a Reader he was eclectic. It was said that he derived his readings from his father al-Bāqir who transmitted to him ʿAlī's tradition, but that he also read from Abū 'l-Aswad ad-Duʾalī[2]). If this latter statement is to be accepted it can only mean that he got such readings through some intermediate source, for ad-Duʾalī died in 69 and Jaʿfar was born in 80. On the other hand his reading is connected with the Kūfan School, for the Kūfan Reader Ḥamza († 156) was one of his pupils and is said to have differed from him in only eight places.

It was known that in his Codex the material was arranged differently from the arrangement in the ʿUthmānic text. Az-Zandjānī, *Tārīkh* 56, 57 quotes from the Muqaddima to the *Tafsīr* of ash-Shahrastānī the following order of Sūras:

96, 68, 73, 74, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83, 2, 8, 3, 33, 60, 4, 99, 57, 54, 13, 55, 76, 65, 98, 59, 110, 24, 22, 63, 58, 49, 66, 61, 62, 64, 48, 9, 5.

1) *Tahdhīb at-Tahdhīb* II, 103—105.

2) Ibn al-Jazarī, *Ṭabaqāt* I, 196.

From this list the *Fātiḥa* is missing but we know that in the *Fātiḥa* he read صراط المستقيم with *iḍāfa*, so that this Sūra may have dropped by scribal error from the list, or like Ibn Masʿūd he may have known the *Fātiḥa* as a prayer without including it in his text. The list, for the rest, is clearly arranged in some attempt at a chronological order of Sūras, and if it is genuine can only mean that Jaʿfar prepared a Codex in which he arranged the material of the official text in this way. It is possible, however, that he included in his Codex his own peculiar readings.

Such few readings as have been preserved from him show an eclectic text, so that his Codex must have been a secondary one.

SŪRA I

6/5: ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ — صِرَاطَ ٱلْمُسْتَقِيمِ as Ubai and Ibn ʿUmar.

7: وَلَا — وَغَيْرِ as ʿAlī, Ubai and Zaid b. ʿAlī.

SŪRA II

14/13: مُسْتَهْزِءُونَ — مُسْتَهْزِيُونَ as ʿAlī, az-Zuhrī and Abū Jaʿfar.

33/31: أَنْبِئْهُمْ — أَنْبِيهِمْ as ʿAlī and Abū Jaʿfar.

280: تَصَدَّقُوا — تَصْدُقُوا as Qatāda, Ubai and Ṭalḥa.

SŪRA III

2/1: ٱلْقَيُّومُ — ٱلْقَيَّامُ as ʿUmar, Ibn Masʿūd and Zaid b. ʿAlī.

159/153: عَزَمْتَ — عَزَمْتُ as ʿIkrima, Abū ʾl-ʿĀlīya and al-Jaḥdarī.

SŪRA IV

171/169: ٱلْمَسِيحُ — ٱلْمِسِّيحُ. So Abū ʾl-Jawzāʾ, Abū's-Sammal and Abū ʾl-Ashhab.

SŪRA V

89/91: أَهْلِيكُمْ — أَهَالِيكُمْ, sometimes given from al-Kisāʾī.

95/96: ذَوَا — ذُو, as ʿIkrima, and Mḥd b. al-Ḥanifīyya.

SŪRA VI

33: يُكَذِّبُونَكَ — يُكْذِبُونَكَ, as Nāfiʿ, al-Kisāʾī and al-Aʿmash.

158/159: بَعْضُ ءايٰتِ (bis) — آيَةُ, as Ubai and Ibn Masʿūd.

SŪRA VII

157/156: عَزَّرُوهُ — عَزَّزُوهُ with ز for ر.

SŪRA VIII

1: يَسْـَٔلُونَكَ عَنِ ٱلْأَنْفَالِ — يَسْـَٔلُونَكَ ٱلْأَنْفَالَ as Ibn Masʿūd, Zaid b. ʿAlī, and others.

9: بِأَلْفٍ — بِآلَافٍ as as-Suddī and al-Jaḥdarī.

SŪRA IX

37: ٱلنَّسِىٓءُ — ٱلنَّسْىُ, as az-Zuhrī and al-Ashhab.

118/119: ٱلَّذِينَ خُلِّفُوا — ٱلَّذِينَ خَالَفُوا. So ʿAlī, Zaid b. ʿAlī and Abū Rajāʾ.

SŪRA X

7: وَٱطْمَأَنُّوا — وَٱطْمَأَنُوا. So ʿAlī, Shaiba, aḍ-Ḍaḥḥāk and az-Zuhrī.

SŪRA XI

5: يَثْنُونَ — تَثْنَوْنِى, as Ibn ʿAbbās, Mujāhid and Naṣr b. ʿAlī.

42/44: ٱبْنَهُ — ٱبْنَهَ. So ʿAlī and ʿUrwa b. az-Zubair.

100/102: قَائِمٌ وَحَصِيدٌ — قَائِمًا وَحَصِيدًا as Ubai and Ibn Dharr.

116/118: وَٱتَّبَعَ — وَأُتْبِعَ. So read by aḍ-Ḍaḥḥāk and ʿĪsā ath-Thaqafī.

SŪRA XII

12: يَرْتَعْ — نَرْتَعِى. So Mujāhid and al-Aʿraj.

30: شَغَفَهَا — شَعَفَهَا with ع for غ, as ʿAlī, al-Ḥasan and Abū Rajāʾ, but others said he read شَغَّفَهَا as Ibn Muḥaiṣin and Ibn Abī ʿAbla.

33: ٱلسِّجْنُ — ٱلسَّجْنُ, as al-Ḥasan, Zaid b. ʿAlī and al-Aʿraj.

43: سُنْبُلَٰتٍ — سَنَابِلَ as Ibn Masʿūd.

48: يَأْكُلْنَ — تَأْكُلْنَ.

49: يَعْصِرُونَ — تُعْصَرُونَ as Saʿīd b. Jubair.

SŪRA XIII

11/12: مِنْ أَمْرِ — بِأَمْرِ. So ʿAlī, Ibn ʿAbbās, Zaid b. ʿAlī and ʿIkrima.

31/30: يَايْئَسِ — يَتَبَيَّنْ. So ʿAlī, Ibn ʿAbbās, ʿIkrima and Zaid b. ʿAlī.

SŪRA XIV

34/37: كُلِّ — كُلٍّ, as al-Ḥasan, Ibn ʿAbbās and Yaʿqūb.

37/40: تَهْوِى — تَهْوَى, as Mujāhid, Abū Rajāʾ and Zaid b. ʿAlī.

SŪRA XV

2: مُسْلِمِينَ — مُسَلِّمِينَ. So Ibn Qais, Ibn Dharr and Abū ʿImrān.

SŪRA XVII

7: لِيَسُوٓءُوا — لَنَسُوءَنَّ, as Ubai and ʿAlī.

90/92: تَفْجُرَ — تُفَجِّرَ as Nāfiʿ, Ibn Kathīr and Abū ʿAmr.

SŪRA XVIII

1: عِوَجًا — عِوَجًا بَلْ دِينًا. So Ibn Masʿūd.

18/17: وَكَلْبُهُمْ — وَكَالِبُهُمْ.

79/78: سَفِينَةٍ — سَفِينَةٍ صَالِحَةٍ as Ibn Masʿūd.

SŪRA XIX

74/75: وَرِءْيًا — وَرِيًّا, as ʿAlī, aḍ-Ḍaḥḥāk and an-Nakhaʿī.

SŪRA XX

15: أُخْفِيهَا — أُخْفِيهَا مِنْ نَفْسِى. So Ubai, Ibn Masʿūd and Qatāda.

54/56: لَآيَـٰتٍ — لَآيَةً (sing.) as Ibn Dharr. Likewise in v. 128.

SŪRA XXI

47/48: أَتَيْنَا — آتَيْنَا as Ibn ʿAbbās and Mujāhid.

SŪRA XXII

27/28: رِجَالًا — رُجَّالًا, as Ibn ʿAbbās, Mujāhid and al-Ḥasan.

40/41: صَلَوَاتٌ — صُلْوَاتٌ, though some said he read صِلْوَاتٌ as al-Jaḥdarī.

SŪRA XXV

40/42: ٱلسَّوْءِ — ٱلسَّوِّ. So ʿAlī, aḍ-Ḍaḥḥāk and al-Jaḥdarī.

61/62: سِرَاجًا — سُرُجًا. So Abū Nahīk and Ibn Dharr.

SŪRA XXVII

25: ٱلْخَبْءَ — ٱلْخَبَ. So Ubai and ʿĪsā ath-Thaqafī.

SŪRA XXIX

3/2: فَلَيَعْلَمَنَّ (bis) — فَلَيُعْلِمَنَّ as ʿAlī and az-Zuhrī. So in v. 10.

SŪRA XXX

2/1: غُلِبَتِ — غَلَبَتِ. So ʿAlī, Ibn ʿUmar and Mujāhid.

3/2: سَيَغْلِبُونَ — سَيُغْلَبُونَ. So ʿAlī, Ibn ʿUmar and Mujāhid.

27/26: أَهْوَنُ — هَيِّنٌ as Ubai and Ibn Qais.

SŪRA XXXI

27/26: وَٱلْبَحْرُ يَمُدُّهُ — وَٱلْبَحْرُ مِدَادٌ or some said مِدَادُهُ.

SŪRA XXXII

7/6: وَبَدَأَ — وَبَدَا. So ʿAlī and az-Zuhrī.

10/9: ضَلَلْنَا — ضَلِلْنَا. So ʿAlī, Ibn ʿAbbās and az-Zuhrī.

16: رَزَقْنَـٰهُمْ — رَزَقْنَاهُمْ مِنَ ٱلْقُرْآنِ.

SŪRA XXXIII

8: لِيَسْـَٔلَ — لِيَسَلَ as ʿAlī.

14: سُئِلُوا — سُيِلُوا as ʿAlī, az-Zuhrī and aḍ-Ḍaḥḥāk.

37: زَوَّجْنَٰكَهَا — زَوَّجْتُكَهَا. So ʿAlī and Zaid b. ʿAlī.

56: يُصَلُّونَ — يَصِلُونَ عَلِيًّا بِٱلنَّبِيِّ يَا أَيُّهَا ٱلَّذِينَ آمَنُوا صَلُّوا عَلَيْهِمَا كَمَا صَلَّى ٱللَّهُ عَلَيْهِمَا, which was the reading of ʿAlī, Ibn Masʿūd and and Muʿādh b. Jabal.

SŪRA XXXIV

20/19: إِبْلِيسُ ظَنَّهُ — إِبْلِيسَ ظَنُّهُ or some said ظَنَّهُ.

33/32: مَكْرُ — مَكَرُّ as Saʿīd b. Jubair and Abū Razīn.

SŪRA XXXVI

38: لِمُسْتَقَرٍّ — لَا مُسْتَقَرَّ, as Ibn Masʿūd, Ibn ʿAbbās and ʿIkrima.

SŪRA XXXVII

75/73: نُوحٌ — نُوحًا. So Ubai and Ibn Qais.

103: أَسْلَمَا — سَلَّمَا. So ʿAlī, Ibn Masʿūd and Ibn ʿAbbās.

147: أَوْ — وَ. So Ubai, Muʿādh and Abū's-Sammāl.

SŪRA XLVIII

9: تُعَزِّرُوهُ — وَتُعَزِّزُوهُ. So Ubai and Abū Rajāʾ.

29: شَطْئَهُ — شَطَاهُ. So ʿAlī, Shaiba and Zaid b. ʿAlī.

SŪRA L

19/18: ٱلْمَوْتِ بِٱلْحَقِّ — ٱلْحَقِّ بِٱلْمَوْتِ, as ʿAlī, Saʿīd b. Jubair and Ṭalḥa.

30/29: هَلْ مِنْ مَزِيدٍ — فِي مَزِيدٍ. See Ibn Masʿūd and Ṭalḥa.

SŪRA LVI

29/28: طَلْحٍ — طَلْعٍ as ʿAlī and Ibn Masʿūd.

55: شُرْبَ — أَيَّامَ أَكْلٍ وَشُرْبٍ.

SŪRA LXV

1: لِعِدَّتِهِنَّ — فِي قُبُلِ عِدَّتِهِنَّ, as Ubai, Ibn ʿAbbās and Mujāhid.

SŪRA LXX

1: سَائِلٌ — سَيْلٌ. So ʿAlī, az-Zuhrī and aḍ-Ḍaḥḥāk.

SŪRA LXXIV

35/38: لَإِحْدَى — لَحْدَى. So ʿAlī, az-Zuhrī and aḍ-Ḍaḥḥāk.

SŪRA LXXXV

4: ٱلْأُخْدُودِ — ٱلْخُدُودِ. So Muʿādh and Abū's-Sammāl.

SŪRA LXXXVI

11: وَٱلسَّمَاءِ — وَٱلسَّمَاءُ which involves a following ذَاتُ and ٱلارضُ. It was so read by Ibn Qais and Abū Ḥaṣīn.

SŪRA XCIV

7: فَٱنْصَبْ — فَٱنْصِبْ. So read by Zaid b. ʿAlī.

SŪRA XCIX

7: يَرَهُ — يُرَهُ. So Ibn ʿAbbās and Zaid b. ʿAlī.

SŪRA CIV

1: لِإِيلَٰفِ — لِإِلَافِ. So ʿAlī, aḍ-Ḍaḥḥāk and Abū Jaʿfar.

CODEX OF ṢALIḤ B. KAISĀN † 144

This is a secondary Codex listed by Ibn Abī Dāwūd p. 91 of which we know practically nothing. Ṣāliḥ b. Kaisān is not mentioned in the *Ṭabaqāt* books, but the Biographical Dictionaries record him as a man of letters who lived a hundred years [1]), and he seems to have had some fame as a Traditionist [2]).

His Codex would seem to have represented some form of the Madīnan text tradition. The only readings from it which have been preserved are:

SŪRA II

213/209: جَاءَتْهُمْ — جَاءَهُمْ.

SŪRA XIX

90/92: يَكَادُ السَّمَوَاتُ — تَكَادُ السَّمَوَاتُ, the reading of Nāfiʿ.

SŪRA XLII

5/3: يَكَادُ السَّموات — تَكَادُ السَّموات, the reading of Nāfiʿ.

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1) Ibn al-ʿImād, *Shadharāt adh-Dhahab* I, 208.

2) *Tahdhīb at-Tahdhīb*, IV, 399—401.

CODEX OF AL-ḤĀRITH B. SUWAID c. 70

All we know of this Codex is that it was formed on the basis of the Codex of Ibn Masʿūd and was destroyed by al-Ḥajjāj at the time he made gifts of Codices to the Metropolitan centres and set about destroying copies of the older Recensions.

Several of the Commentators in their remarks on Sūra XLVIII, 26 note the variant from this Codex in that verse, but no other note of any of its variants has survived.

SŪRA XLVIII

26: وَأَهْلَهَا — أَحَقَّ بِهَا وَأَحَقَّ بِهَا أَهْلَهَا. See az-Zamakhsharī and al-Alūsī on the passage.

UNNAMED CODICES

SŪRA IV

18/22: وَلَا ٱلَّذِينَ — وَلَا لِلَّذِينَ. Some Codices.

SŪRA VII

43/41: مِن تَحْتِهِمْ — تَحْتَهُمْ. Codex of Ḥomṣ.

SŪRA IX

47: وَلَأَوْضَعُوا — وَلَاأَوْضَعُوا. Some Codices. An orthographical variant.

SŪRA X

22/23: لَئِنْ أَنْجَيْتَنَا — لَئِنْ نَجَّيْتَنَا. An orthographical variant.

96: كَلِمَتُ — كَلِمَاتُ. Damascus Codex according to Abū 'd-Dardā'.

SŪRA XI

105/107: نَفْسٌ — دَابَّةٌ which was a reading of Abū Dharr.

SŪRA XII

54: ٱئْتُونِى — آتُونِ. Madīnan Codices.

SŪRA XIII

4: قِطَعٌ مُتَجَوِرَاتٌ — قِطَعًا مُتَجَاوِرَاتٍ. Some Codices. It was the reading of al-Ḥasan and ʿIsā ath-Thaqafī.

SŪRA XIV

41/42: وَلِوَالِدَىَّ — وَلِذُرِّيَّتِي. Some Codices.

SŪRA XVII

38/40: سَيِّئُهُ — سَيِّئًا. Some Codices, and others سَيِّئَات.

71/73: نَدْعُوا كُلَّ — يُدْعَا كُلُّ or يُدْعَى, the reading of al-Ḥasan.

SŪRA XVIII

2: قَيِّمًا — لَكِنْ جَعَلَهُ قَيِّمًا. A Codex of the Ṣaḥāba.

SŪRA XIX

19: لِأَهَبَ — أَمَرَنِى أَنْ أَهَبَ. Some Codices.

SŪRA XX

15: أُخْفِيهَا — أُخْفِيهَا مِنْ نَفْسِى فَكَيْفَ أُظْهِرُكُمْ عَلَيْهَا. Some Codices. Some gave the reading from Ubai.

90/92: فَٱتَّبِعُونِى — فَٱتَّبِعُونِ. Some Codices.

SŪRA XXI

87: أَنْ لَا — أَلَّا. Some Codices. A purely orthographic variant.

SŪRA XXIV

31: أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُنَّ — أَوْ مَا مَلَكَتْ أَيْمَانُكُمُ ٱلَّذِينَ لَمْ يَبْلُغُوا ٱلْحُلُمَ. Some Codices.

SŪRA XXVI

4/3: إِنْ نَشَأْ نُنَزِّلْ — لَوْ شِئْنَا لَأَنْزَلْنَا. Some Codices.

SŪRA XXVII

64/65: أَءِلَهٌ — أَءِلَهًا. Some Codices.

SŪRA XXXVI

30/29: يَا حَسْرَةً عَلَى ٱلْعِبَادِ — يَا حَسْرَةَ ٱلْعِبَادِ عَلَى أَنْفُسِهِمْ. Some Codices. See the readings of Ubai and Ibn Masʿūd.

38: لِمُسْتَقَرٍّ — إِلَى مُسْتَقَرِّهَا. Some Codices. Note also Ibn Masʿūd's reading.

SŪRA XL

51/54: لَنَنْصُرُ — لَنُصُرُ. Some Codices of Madina.

SŪRA XLII

24/23: يَمْحُ — يَمْحُو. Some Codices. Some said the Codex of Nāfiʿ.

30/29: وَيَعْفُوا — وَيَعْفُ. Various Codices.

SŪRA XLV

28/27: أُمَّةٍ (second occurrence) — أُمَّتِ. Some Codices. Orthographic variant.

SŪRA LVI

50: لَمَجْمُوعُونَ — لَمُجْمَعُونَ. Some Codices.

SŪRA LXVIII

1: ن — Omitted in some Codices.

SŪRA XC

11: ٱقْتَحَمَ — ٱقتحامَ. Some Codices. So read by Ibn as-Samaifaʿ and Ibn Yaʿmar.

SŪRA XCVI

18: سَنَدْعُ — سَنَدْعُو. Some Codices. Some said Nāfiʿ's Codex.

ADDENDA

New photographs of certain pages of the Escorial Manuscript of the *Qurrat ʿAin al-Qurrāʾ* of al-Marandī have permitted the reading of the following extra variants which were not legible in the first set of photographs. There are still other pages for which new photographs were asked but in the present state of affairs in Spain it is impossible to procure them, and the Addenda must close with what is available at the moment.

SŪRA II

21/19: تَتَّقُونَ — Ṭalḥa read تَذَكَّرُونَ as Ubai.

49/46: نَجَّيْنَٰكُم — Ibn Khuthaim أَنْجَاكُمْ. So Abū ʿImrān and Abū Ḥaṣīn.

124/118: عَهْدِي — Ibn ʿAbbās, Ṭalḥa and al-Aʿmash عَهْدِ as Ubai.

171/166: صُمٌّ بُكْمٌ عُمْىٌ — Ibn Masʿūd صُمًّا بُكْمًا عُمْيًا as in v. 18/17.

198/194: Others say Ibn ʿAbbās read مِنْ رَبِّكُمْ فِى مَنَاسِكِ ٱلْحَجِّ.

217/214: Some say that in Ibn Masʿūd's Codex this variant read as ʿIkrima's عَنْ قَتْلٍ فِيهِ قُلْ قَتْلٌ.

234: وَعَشْرًا — Ibn ʿAbbās وَعَشْرَ لَيَالٍ.

271/273: وَيُكَفِّرُ — Al-Aʿmash read without وَ as Ibn Masʿūd.

275/276: لَا يَقُومُونَ — Ṭalḥa لَا يَقُومُونَ يَوْمَ ٱلْقِيَامَةِ as Ibn Masʿūd.

280: فَنَظِرَةٌ — فَنَاظِرُهُ Mujāhid, as ʿAṭāʾ.

SŪRA III

10/8: وَقُودُ ٱلنَّارِ هُمْ — Ṭalḥa وَقُودُ ٱلنَّارِ without هُمْ. See also Ubai.

39/34: أَنَّ ٱللَّهَ — Ubai إِنَّ ٱللَّهَ, as Ḥamza and Ibn ʿĀmir.

146/140: قَتَلَ — Ṭalḥa قَدْ قُتِلَ as Ibn Masʿūd.

لِمَا أَصَابَهُمْ — Ṭalḥa and Ibn Khuthaim and al-Aʿmash إِلَى مَا أَصَابَهُمْ.

185/182: ذَائِقَةُ ٱلْمَوْتِ — Some said Ubai read ذَائِقَةُ ٱلْمَوْتِ مَنْشُورَةٌ.

188/185: بِمَا أَتَوْا — Ibn ʿAbbās بِمَا يَفْعَلُونَ. See Ubai and Ibn Masʿūd.

SŪRA IV

129/128: كَٱلْمُعَلَّقَةِ — Ibn Khuthaim كَٱلْمَسْجُونَةِ وَٱللّٰهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ.

SŪRA VI

46: أَرَءَيْتُمْ — Ibn Khuthaim أَرَأَيْتَكُمْ. So also in X. 51 and 60, XI 30, 66, 90 and XLVI 9.

SŪRA VII

3/2: تَذَكَّرُونَ — Ibn ʿAbbās تَتَذَكَّرُونَ as as-Sulamī.

26/25: ذَٰلِكَ خَيْرٌ — Ubai خَيْرٌ لَكُمْ.

SŪRA X

4: حَقًّا إِنَّهُ — Ibn Masʿūd حَقٌّ أَنَّهُ. So Ibn Abī ʿAbla.

SŪRA XI

5: أَلَا إِنَّهُمْ — عَلَى أَنَّهُمْ, Ibn ʿAbbās.

111/113: وَإِنَّ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ — Ibn Khuthaim وَإِنْ كُلٌّ لَمَا لَيُوَفِّيَنَّ. So Ibn Qais and Abū Mijlaz.

رَبُّكَ أَعْمَالَهُمْ — Ubai أَعْمَالَهُمْ رَبُّكَ.

SŪRA XII

64: فَٱللّٰهُ خَيْرٌ حَافِظًا — Ibn Khuthaim فَٱللّٰهُ خَيْرُ ٱلْحَافِظِينَ as Ibn Masʿūd and Abū Huraira, while al-Aʿmash read خَيْرٌ حِفْظًا.

72: صُوَاعَ — Some said that Ubai read صُوعَ as Abū Rajāʾ.

SŪRA XIII

11/12: لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ — Jaʿfar aṣ-Ṣādiq لَهُ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ وَرَقِيبٌ مِنْ خَلْفِهِ. So also Muḥammad b. al-Ḥanafiyya.

24: بِمَا صَبَرْتُمْ — Jaʿfar aṣ-Ṣādiq بِمَا صَبَرْتُمْ عَلَى ٱلْفَقْرِ فِي ٱلدُّنْيَا, as Muḥammad b. al-Ḥanafiyya.

28: ٱلَّذِينَ ءَامَنُوا — Ibn Masʿūd ٱلَّذِينَ أَنَابُوا.

36: وَمِنَ ٱلْأَحْزَابِ — Ibn Masʿūd read without the وَ.

38: وَلَقَدْ أَرْسَلْنَا — Ibn Masʿūd read without the وَ.

SŪRA XVI

48/50: وَٱلشَّمَائِلِ — Others say that Ibn Masʿūd read وَٱلشَّمْأَلِ.

SŪRA XVIII

80/79: Ubai read here طُبِعَ كَافِرًا فَخَافَ.

109: تَنْفَدَ — Ibn Khuthaim يُقْضَى. See Ṭalḥa and Ibn Masʿūd.

SŪRA XIX

6: يَرِثُنِي وَيَرِثُ — Ibn Khuthaim يَرِثُنِي وَأَرِثُ. See readings of ʿAlī and Ubai.

11/12: سَبِّحُوا — Ibn Khuthaim سَبِّحْنَ as Ṭalḥa.

23: فَأَجَاءَهَا — Some said Ubai read فَخَاطَبَهَا making the مخاض address Mary, but it is probable that this is a mistaken transfer from v. 24.

26/27: صَوْمًا — Ibn Khuthaim صِيَامًا as given by some from Ibn Masʿūd.

27/28: فَرِيًّا — Ibn Khuthaim فَرِيئًا as Muʿādh and Abū Ḥaiwa.

41/42: صِدِّيقًا — Ibn Khuthaim صَادِقًا. So also in v. 56/57.

85/88: نَحْشُرُ ٱلْمُتَّقِينَ — Ubai يُحْشَرُ ٱلْمُتَّقُونَ. So al-Ḥasan and al-Jaḥdarī.

86/89: نَسُوقُ ٱلْمُجْرِمِينَ — Ubai يُسَاقُ ٱلْمُجْرِمُونَ. So al-Ḥasan and al-Jaḥdarī.

SŪRA XX

2/1: مَا أَنْزَلْنَا عَلَيْكَ ٱلْقُرْآنَ — Ibn Khuthaim مَا نُزِّلَ عَلَيْكَ ٱلْقُرْآنُ as Ibn Masʿūd and Ṭalḥa.

54/56: لَآيَاتٍ — Ibn Khuthaim لَآيَةً as Jaʿfar aṣ-Ṣādiq. So in v. 128.

96: يَبْصُرُوا بِهِ — Ibn Masʿūd تَبْصُرُوا بِهِ إِذَا جَاءَ ٱلرَّسُولُ.

98: إِلَّا هُوَ — Ibn Khuthaim إِلَّا هُوَ رَبُّ ٱلْعَرْشِ as Ṭalḥa.

SŪRA XXI

24: ذِكْرُ مَنْ مَعِيَ — Ibn Khuthaim ذِكْرٌ مَعِيَ as Ṭalḥa.

91: ءَايَةً — Ibn Khuthaim ءَايَتَيْنِ as Ibn Abī ʿAbla and Abū Mijlaz.

SŪRA XXII

13: لَمَنْ — Ibn Khuthaim مَنْ as Ibn Masʿūd.

19/20: ٱخْتَصَمُوا فِي رَبِّهِمْ — Ibn Khuthaim ٱخْتَصَمَا فِي رَبِّهِمَا as Ibn Abī ʿAbla. See Ibn Masʿūd.

22: مِنْهَا مِنْ غَمٍّ — Ibn Khuthaim omitted مِنْهَا as Ibn Qais and Abū ʿImrān.

أُعِيدُوا — Ibn Khuthaim رُدُّوا as al-Amash. See also Ubai's reading.

25/26: Ibn Khuthaim's reading here should be يُرِدْ إِلْحَادَهُ.

27/28: يَأْتِينَ — Ibn Khuthaim يَأْتُونَ as Ibn Masʿūd.

28/29: لِيَشْهَدُوا — Ibn Khuthaim لِيَحْضُرُوا. So Ibn Qais.

32/33: فَإِنَّهَا — Ibn Khuthaim فَإِنَّهُ as Ibn Abī ʿAbla. So also in v. 46/45.

SŪRA XXIII

47/49: لِبَشَرَيْنِ — Ibn Khuthaim لِأَخَوَيْنِ. So Abū Mijlaz.

50/52: ءَايَةً — Ibn Khuthaim ءَايَتَيْنِ, as in XXI 91. So Ibn Abī ʿAbla.

66/68: عَلَى أَعْقَابِكُمْ — Ibn Khuthaim عَلَى أَدْبَارِكُمْ. See Ibn Masʿūd.

71/73: عَنْ ذِكْرِهِمْ — Ubai عَنْ ذِكْرَاهُمْ. So also Abū Mijlaz.

111/113: جَزَيْتُهُمُ — Ibn Khuthaim عَفَوْتُ عَنْهُمْ, as Ibn Masʿūd.

SŪRA XXIV

15/14: Add for Ubai تُلْقُونَهُ and تَلُقُونَهُ.

31: يُخْفِينَ — Ibn Khuthaim سِرَّ, as Ibn Masʿūd.

SŪRA XXVI

227/228: ٱلَّذِينَ ظَلَمُوا — Ibn Masʿūd ٱلَّذِينَ كَفَرُوا.

SŪRA XXVII

16: مِنْ كُلِّ شَيْءٍ — Ubai كُلَّ شَيْءٍ. So also Ibn Khuthaim.

39: أَمِينٌ — ʿAlī added قَالَ أُرِيدُ أَنَّهُ أَعْجَلُ مِنْ ذَٰلِكَ. See Ibn Masʿūd.

SŪRA XXX

9/8: وَأَثَارُوا ٱلْأَرْضَ — Ibn Masʿūd وَأَثَارُوا فِي ٱلْأَرْضِ.

وَأَثَارُوا — Ubai read وَآثَارُوا as Abū Jaʿfar and Ibn Qais.

وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا — Ibn Masʿūd read عَمَرُوا ٱلْأَرْضَ أَكْثَرَ مِمَّا عَمَرْتُمُوهَا.

19/18: يُخْرِجُ — Ibn Masʿūd ٱلَّذِى يُخْرِجُ.

34/33: فَتَمَتَّعُوا فَسَوْفَ — Ubai فَتَمَتَّعُوا فِيهَا سَوْفَ.

41/40: لِيُذِيقَهُمْ — Ibn Masʿūd لِيُذِيقَ ٱلنَّاسَ.

عَمِلُوا — Ibn Masʿūd يَعْمَلُونَ.

Ubai instead of لِيُذِيقَهُمْ بَعْضَ ٱلَّذِى عَمِلُوا read جَزَاءً بِمَا ٱكْتَسَبُوا.

وَٱلْبَحْرِ — Ibn Khuthaim وَٱلْبُحُورِ. See Ibn Masʿūd.

48/47: خِلَٰلِهِ — Ibn Masʿūd خَلَلِهِ as ʿAlī and Ibn ʿAbbās.

50/49: يُحْيِ ٱلْأَرْضَ — Ubai تُحْيِ ٱلْأَرْضَ which was given also from ʿUthmān.

51/50: مُصْفَرًّا — Ubai مُصْفَارًّا. So az-Zuhrī and al-Jaḥdarī.

53/52: عَنْ ضَلَٰلَتِهِمْ — Ibn Khuthaim مِنْ ضَلَٰلَتِهِمْ. So Ibn Qais.

56: وَقَالَ ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ وَٱلْإِيمَٰنَ — Ubai وَقَالَ ٱلَّذِينَ آتَاهُمُ ٱللهُ ٱلْعِلْمَ وَٱلْكِتَابَ وَٱلْحُكْمَ وَٱلْإِيمَانَ. Ibn Masʿūd read it ٱلْعِلْمَ وَٱلْكِتَابَ وَٱلْإِيمَانَ or وَقَالَ أُولُوا ٱلْعِلْمِ وَٱلْكِتَابِ وَٱلْإِيمَانِ.

SŪRA XXXI

21/20: بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا Ibn Masʿūd read بَلْ نَعْبُدُ ٱلْأَصْنَامَ ٱلَّتِي كَانُوا يَعْبُدُونَهَا ءَابَاؤُنَا مِنْ قَبْلُ.

SŪRA XXXII

20: أُعِيدُوا فِيهَا — Ibn Khuthaim رُدُّوا فِيهَا. So Muʿādh.

SŪRA XXXIII

49/48: ٱلْمُؤْمِنَٰتِ — Ibn Masʿūd ٱلنِّسَاءَ.

SŪRA XXXIV

22/21: لَا يَمْلِكُونَ مِثْقَالَ — Ibn Masʿūd لَا يَخْلُقُونَ مِثْلَ.

مَنْ فِى ٱلسَّمَٰوَاتِ وَمَنْ فِى ٱلْأَرْضِ — Ibn Masʿūd فِى ٱلسَّمَٰوَاتِ وَلَا فِى ٱلْأَرْضِ, omitting ذَرَّةٍ.

23/22: قَالُوا ٱلْحَقَّ — Ibn Masʿūd قَالُوا جَاءَكُمُ ٱلْحَقُّ مِنْ رَبِّكُمْ.

30/29: قُلْ لَكُمْ مِيعَادُ يَوْمٍ — Ibn Masʿūd قُلْ بَلْ لَكُمُ ٱلْوَقْتُ ٱلَّذِى وَعَدَكُمْ بِهِ.

31/30: يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا — Ibn Masʿūd يَقُولُ ٱلضُّعَفَاءُ مِنَ ٱلنَّاسِ.

32/31: قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا لِلَّذِينَ ٱسْتُضْعِفُوا أَنَحْنُ — Ibn Masʿūd وَقَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا أَنَحْنُ.

بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ — Ibn Masʿūd لَمَّا جَاءَكُمْ بَلْ لَا كُنْتُمْ.

33/32: وَقَالَ — Ibn Masʿūd قَالَ without و.

38/37: مُعَٰجِزِينَ — Ubai مُعْجِزِينَ.

SŪRA XXXV

33/30: لُؤْلُؤًا — Ubai لِئْلِىءٍ as in XXII, 23.

SŪRA XXXVI

14/13: بِثَالِثٍ — Ibn Khuthaim بِٱلثَّالِثِ as Ibn Masʿūd.

35: عَمِلَتْهُ — ʿAlī and Ibn Khuthaim عَمِلَتْ as the Kūfan Codex.

38: لِمُسْتَقَرٍّ — ʿAlī لَا مُسْتَقَرَّ as Ibn Masʿūd and Ibn ʿAbbās.

83: مَلَكُوتُ — Ibn Khuthaim مَلَكَتُ. See Ibn Masʿūd's reading.

SŪRA XXXVII

102: يَا أَبَتِ ٱفْعَلْ — Abū Mūsa يَا أَبَهْ فَٱفْعَلْ. See also Ibn Masʿūd.

113: وَظَالِمٌ — Ibn Masʿūd وَمِنْهُمْ ظَالِمٌ.

148: إِلَى حِينٍ — Ibn Khuthaim حَتَّى حِينٍ. So Ibn Masʿūd.

SŪRA XXXVIII

15/14: صَيْحَةً — Others said Ibn Masʿūd read زَقْيَةً.

32/31: فَقَالَ — Ibn Khuthaim omitted the word, as did Ibn Masʿūd.

67: قُلْ — Ubai بَلْ and between vv. 67 and 68 he added a verse — فِى صُدُورِ ٱلَّذِينَ أُوتُوا ٱلْعِلْمَ. So also Ibn Qais.

SŪRA XXXIX

3/4: Ubai's reading here should be قَالُوا مَا نَعْبُدُكُمْ إِلَّا لِتُقَرِّبُونَا. See Ibn Masʿūd.

59/60: وَكُنْتَ — Al-Aʿmash وَكَانَ. See Ubai and Ibn Masʿūd.

71: فُتِحَتْ أَبْوَابُهَا — Ibn Khuthaim فَتَحْنَا أَبْوَابَهَا. So also in v. 73.

SŪRA XL

67/69: ثُمَّ لِتَكُونُوا شُيُوخًا — Ibn Khuthaim وَمِنْكُمْ مَنْ يَكُونُ شُيُوخًا. See Ibn Masʿūd.

SŪRA XLII

5/3: تَكَادُ ٱلسَّمَوَاتُ يَتَفَطَّرْنَ — Ibn Khuthaim أَنْ تَكَادَ ٱلسَّمَوَاتُ لَتَصَدَّعُ.

SŪRA XLIII

26/25: بَرَاءٌ — Ibn Khuthaim بَرِىءٌ as Ibn Masʿūd and al-Aʿmash.

72: أُورِثْتُمُوهَا — Ibn Masʿūd وَرِثْتُمُوهَا. See also Ubai.

76: ٱلظَّلِمِينَ — Ibn Khuthaim ٱلظَّالِمُونَ as Ibn Masʿūd.

SŪRA XLIV

56: ٱلْمَوْتَ — Ibn Khuthaim طَعْمَ ٱلْمَوْتِ as Ibn Masʿūd.

SŪRA XLVI

12/11: مُصَدِّقٌ — Ibn Khuthaim مُصَدِّقٌ لِمَا بَيْنَ يَدَيْهِ as Ibn Masʿūd.

SŪRA XLVII

24/26: أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْآنَ — Jaʿfar aṣ-Ṣādiq أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْآنَ فَيَقْضُونَ مَا عَلَيْهِمْ مِنَ ٱلْحَقِّ.

SŪRA XLVIII

10: عَلَيْهُ ٱللهَ — Ibn Khuthaim عَلَيْهِ ٱللهَ وَرَسُولَهُ. So Ibn Qais.

16: يُسْلِمُونَ — Ibn Khuthaim يُسْلِمُوا as Ubai and Ibn Masʿūd.

SŪRA XLIX

12: لَا يَغْتَبْ بَعْضُكُمْ بَعْضًا — Ibn Khuthaim and al-Aʿmash لَا تَغْتَابُوا أَنْفُسَكُمْ.

13: إِنَّ أَكْرَمَكُمْ — Ibn Khuthaim وَخَيْرَكُمْ. See Ibn Masʿūd.

SŪRA L

5: كَذَّبُوا بِٱلْحَقِّ لَمَّا جَاءَهُمْ — Ibn Khuthaim كَذَّبُوا ٱلْحَقَّ لِمَا جَاءَهُمْ. So Abū Mijlaz and Muʿādh.

9: وَنَزَّلْنَا — Ubai وَأَنْزَلَ. So Zaid b. ʿAlī and Ibn Qais.

SŪRA LII

21: وَٱتَّبَعَتْهُمْ — ʿAlī وَأَتْبَعْنَاهُمْ. So Zaid b. ʿAlī and Abū ʿAmr.

SŪRA LVII

29: لِئَلَّا يَعْلَمَ — Ibn Khuthaim لِكَيْلَا يَعْلَمَ as Ibn Masʿūd.

SŪRA LIX

4: يُشَاقِّ — Ubai, Ibn Khuthaim and al-Aʿmash يُشَاقِقْ. See Ibn Masʿūd.

5: أَوْ تَرَكْتُمُوهَا قَائِمَةً — Ibn Khuthaim read here as Ibn Masʿūd وَلَا تَرَكْتُمْ قُوَّمًا.

14: شَتَّى — Ibn Khuthaim أَشَتُّ.

17: خَلِدَيْنِ فِيهَا — Ibn Khuthaim خَالِدَانِ فِي ٱلنَّارِ as Ibn Masʿūd and Abū Mijlaz.

20: ٱلنَّارِ وَأَصْحَابُ — Ibn Khuthaim and Ubai ٱلنَّارِ وَلَا أَصْحَابُ.

SŪRA LXI

5: لِمَ تُؤْذُونَنِي — Ibn Masʿūd لِمَ تُؤْذُونَنِي وَأَنَا رَسُولُ ٱللهِ إِلَيْكُمْ.

9: أَرْسَلَ رَسُولَهُ — Ibn Masʿūd أَرْسَلَ نَبِيَّهُ إِلَى عِبَادِهِ.

10: عَذَابٍ أَلِيمٍ — Ibn Khuthaim عَذَابِ ٱلْأَلِيمِ as Ibn Mas'ūd and Ibn Dharr.

11: بِٱللّٰهِ وَرَسُولِهِ — Ibn Mas'ūd بِٱللّٰهِ وَحْدَهُ وَبِرَسُولِهِ ٱلَّذِى أَرْسَلَهُ إِلَيْكُمْ.

14: كُونُوا أَنْصَارَ ٱللّٰهِ — Ibn Khuthaim أَنْتُمْ أَنْصَارُ لِلّٰهِ which was doubtless the reading of Ibn Mas'ūd.

SŪRA LXIII

4: كَأَنَّهُمْ خُشُبٌ — Ibn Mas'ūd and Ubai فَهُمْ أَخْشَابٌ. So Ibn Qais.

5: تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللّٰهِ — Ibn Mas'ūd and Ubai تَعَالَوْا إِلَىٰ عِنْدَ رَسُولِ ٱللّٰهِ لِيَسْتَغْفِرَ ٱللّٰهَ لَكُمْ.

SŪRA LXV

6: وَإِنْ كُنَّ أُولَٰتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ — Ibn Mas'ūd وَأَنْفِقُوا عَلَيْهِنَّ مِمَّا رَزَقَكُمُ ٱللّٰهُ حَتَّىٰ.

SŪRA LXVI

2: قَدْ فَرَضَ ٱللّٰهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ — Ibn Mas'ūd قَدْ جَعَلَ ٱللّٰهُ كَفَّارَةَ أَيْمَانِكُمْ إِذَا دَخَلْتُمْ.

4: فَإِنَّ ٱللّٰهَ هُوَ مَوْلَٰهُ — Ibn Mas'ūd فَإِنَّ وَلِيَّهُ ٱللّٰهُ.

SŪRA LXVII

9: Others say Ibn Mas'ūd read قَدْ جَاءَنَا نَذِيرٌ مِنَّا فَكَذَّبْنَاهُ.

SŪRA LXVIII

14: أَنْ كَانَ — Others say that Ibn Mas'ūd read وَلَوْ كَانَ.

38: فِيهِ — Omitted by Ibn Ghazwān 'an Ṭalḥa and Ibn Khuthaim.

51: لَيُزْلِقُونَكَ — Ibn Khuthaim لَيُزْهِقُونَكَ as Ibn Mas'ūd.

SŪRA LXIX

25: يَا لَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ — Ibn Mas'ūd يَا وَيْلَتَاهُ لَيْتَنِى لَمْ أُعْطَ كِتَابِيَهْ.

35, 36: Ibn Mas'ūd read وَكَانَ قَبْلَ ذٰلِكَ مِنَ ٱلْمُتْرَفِينَ * فَلَيْسَ لَهُ ٱلْيَوْمَ هٰهُنَا حَمِيمٌ * وَلَيْسَ لَهُ شَرَابٌ إِلَّا مِنْ حَمِيمٍ تَجْرِى مِنْ عَيْنٍ مِنْ تَحْتِ ٱلْجَحِيمِ * وَلَيْسَ لَهُ طَعَامٌ إِلَّا مِنْ غِسْلِينٍ.

SŪRA LXXI

22/21: وَمَكَرُوا — Ibn Mas'ūd وَقَدْ مَكَرُوا يَا رَبِّ.

24: وَلَا تَزِدِ — Ibn Mas'ūd فَلَا تَزِدِ.

25: مِمَّا خَطِيٓـَٔتِهِمْ أُغْرِقُوا — Ibn Khuthaim مِمَّا خَطَايَاهُمْ مَا أُغْرِقُوا. See also Ibn Mas'ūd.

28/29: لِوَالِدَىَّ — Some said that Ubai read لِوَلَدِى.

SŪRA LXXIV

33/36: إِذْ أَدْبَرَ — Others said that Ubai read إِذَا دُبِرَ as Ibn Abī 'Abla.

36/39: نَذِيرًا — Ibn Khuthaim نَذِيرٌ as Ubai and Ibn Abī 'Abla.

37/40: Ibn Mas'ūd read here a Shī'a reading — نَبِيُّنَا وَعَلِيُّنَا هُمَا خَيْرُ ٱلْبَشَرِ فَمَنْ شَاءَ مِنْهُمَا أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ.

SŪRA LXXV

22: نَاضِرَةٌ — Some said that Ubai read نَضِرَةٌ.

SŪRA LXXVII

11: أُقِّتَتْ — Others said Ubai read أُقِتَتْ as an-Nakha'ī.

17: نُتْبِعُهُمُ — Ibn Khuthaim سَنُتْبِعُهُمْ as Ibn Mas'ūd.

23: فَقَدَرْنَا — فَقَدَّرْنَا as 'Alī and the Madīnans.

29: ٱنْطَلِقُوا — Ubai ٱنْطَلَقُوا (instead of at the beginning of v. 30).

SŪRA LXXXI

11: كُشِطَتْ — Ibn Khuthaim قُشِطَتْ as Ibn Mas'ūd and Ibn Abī 'Abla.

SŪRA LXXXIII

34, 35: Ibn Masʿūd read here فَٱلْآنَ أَنْتُمْ مِنْهُمْ تَضْحَكُونَ * أَنْتُمْ عَلَى ٱلْأَرَائِكِ تَنْظُرُونَ.

SŪRA LXXXIV

9: يَنْقَلِبُ — Ibn Khuthaim يُقَلَّبُ. So Zaid b. ʿAlī and Muʿādh.

SŪRA LXXXV

3: شَاهِدٍ — Ibn Masʿūd شَاهِدٍ عَلَيْهِمْ.

4: ٱلْأُخْدُودِ — Ubai ٱلْخُدُودِ. So Muʿādh and Abū's-Sammāl.

13: يُبْدِىءُ — Ubai يَبْدَأُ. So Ibn Qais and Abū Ḥaṣīn.

SŪRA LXXXVII

8: وَنُيَسِّرُكَ — Ibn Masʿūd فَسَنُيَسِّرُكَ.

SŪRA LXXXIX

17/18: تُكْرِمُونَ Ubai read يُكْرِمُونَ as the Baṣrans, and so in the succeeding verses يَحَاضُّونَ for تَحَاضُّونَ, يَأْكُلُونَ for تَأْكُلُونَ and يُحِبُّونَ for تُحِبُّونَ.

SŪRA XCII

3: وَمَا خَلَقَ ٱلذَّكَرَ — Ubai ٱللهُ خَالِقُ ٱلذَّكَرِ as Ibn Qais and Abū Mijlaz. See also Ibn Masʿūd's reading.

15: يَصْلَٰهَا — Ubai and Ibn Khuthaim يُصْلِيهَا.

SŪRA XCIV

6: Ibn Khuthaim omitted the verse, as did Ibn Masʿūd.

SŪRA XCV

2: سِينِينَ — ʿAlī and Ibn Ghazwān ʿan Ṭalḥa سَيْنَاءَ. See Ibn Masʿūd.

SŪRA XCVI

16: Ibn Khuthaim as Ubai ٱلنَّاصِيَةِ ٱلْكَاذِبَةِ ٱلْخَاطِئَةِ.

SŪRA XCVIII

5/4: دِينُ ٱلْقَيِّمَةِ — Ibn Khuthaim ٱلدِّينُ ٱلْقَيِّمَةُ as Ibn Masʿūd.

SŪRA XCIX

4: أَخْبَارَهَا — Ibn Khuthaim أَنْبَاءَهَا. So read by Abū Mijlaz.

SŪRA CVII

5: سَاهُونَ — Ibn Khuthaim لَاهُونَ as Ibn Masʿūd.

SŪRA CX

1: Some said Ubai read فَتْحُ ٱللهِ وَٱلنَّصْرُ as Ibn ʿAbbās.

CORRIGENDA

This list of Corrigenda is unfortunately far longer than it has any business to be, but that is no reflection on the Printer, who has taken extraordinary care over the work. Proof correction was made somewhat more difficult by the distance between editor and printer, which made it impossible to see a final proof. Also owing to some mechanical trouble quite a number of vowel signs which were perfectly correct in the proof-sheets, have either fallen off or shifted in the process of printing off the sheets. Where these are important they have been included in these Corrigenda. For the others the carelessness of the editor must be held responsible. This list would have been still longer had it not been for the kindness of Prof. Wensinck of Leiden who gave the time and took the trouble to read a first proof before the sheets were sent on to me, and to my wife who read with me both parts of the book in proof, and to whose keen eye, indeed, most of the corrections here given are due.

p. 11, l. 31 for Tradionist read Traditionist.

p. 25, l. 14 „ صَمٌّ read صُمٌّ.

p. 26, l. 17 تَعْيِثُوا. The word appears thus in the source, but is probably to be read تَعِيثُوا.

p. 27, l. 25 for يَهُودِيًّا read يَهُودِيًّا.

p. 30, l. 8 „ كَثِيرٌ „ كَثِيرٌ.

p. 31, l. 19 „ الْمَسّ „ الْمَسّ.

p. 34, l. 2 „ ٱلَّذِينَ „ ٱلَّذِينَ and so often.

p. 35, l. 23 for يَصْلِى read يَصْلَى.

p. 36, l. 15 „ فَاصْلِحُوا „ ٱللّٰهُ فَأَصْلِحُوا.

l. 25 „ فَامُّوا „ فَأُمُّوا and so on p. 39, l. 10.

p. 38, l. 9 „ كَٱلْمُعَلَّقِهِ „ كَٱلْمُعَلَّقَةِ.

p. 39, l. 5 „ وَٱلنَّظِيحَةُ „ وَٱلنَّطِيحَةُ.

p. 40, l. 10 „ عَقَدَتِ „ عُقِّدَتِ.

l. 19 „ ٱلْغَفُورُ „ ٱلْغَفُورُ.

p. 41, l. 4 „ بِٱلْغُدُوَةِ „ بِٱلْغُدُوِّ.

p. 42, l. 18 „ آيَه „ آيَةٌ.

p. 43, l. 7 „ ٱلْمَخِيطِ „ ٱلْمِخْيَطِ.

p. 44, l. 20 „ وَذِمَّةٌ „ وَلَا ذِمَّةٌ.

l. 25 „ يُضَلُّ – يَضِلُّ read يُضَلُّ – يَضِلُّ.

p. 47, l. „ 2 بِبَدَائِكَ read بِبَدَائِكَ.

l. 16 „ تَسْئَلْن „ تَسْئَلْنِ.

p. 48, l. 18 „ يَلْعَتْ „ يَلْعَبْ.

p. 53, l. 23 „ وَٱلْبَخِيلِ „ وَٱلنَّخِيلِ.

p. 55, l. 7 „ ٱلسَّمٰوَاتُ ..... لَهُ ٱلْأَرْضُ read ٱلسَّمٰوَاتُ ..... لَهُ ٱلْأَرْضُ.

p. 56, l. 23 „ بَلْ – تَأْتِيهِمْ يُرِيدُونَ read بَلْ يُرِيدُونَ – تَأْتِيهِمْ.

p. 60, l. 26 „ لَا يَحِلَّنَّ ٱللّٰهُ عَلَيْكُمْ read ٱللّٰهُ لَا يَحِلَّنَّ عَلَيْكُمْ.

p. 61, l. 19 „ يَخْصِفَانِ read يَخْصِفَانِ.

p. 62, l. 21 „ جَدَثِ „ جَدَثٍ.

p. 65, l. 19 „ نَبِيِّهِ „ نَبِيِّهِ.

p. 66, l. 8 for نَزِّلَ read نَزَّلَ.

p. 68, l. 25 „ أَهْلُ بَيْتِكَ مِنَ read أَهْلُ بَيْتِكَ وَمَنِ اتَّبَعَكَ مِنَ.

p. 69, l. 13 „ فَتَمَكَّثَ. Some said read Some said فَتَمَكَّثَ.

p. 71, l. 2 „ نُرِىَ read نُرَى.

p. 76, l. 13 „ فَبَرِئَ „ فَبَرِّئَ.

p. 78, l. 9 „ يُؤْمِبُونَ „ يُؤْمِنُونَ.

p. 80, l. 25 „ نُوِلَ „ نُزِلَ.

p. 81, l. 11 „ نعحةٌ „ نَعْجَةٌ.

p. 82, l. 16 „ بِخَاتِمِهِ „ بِخَاتَمِهِ.

p. 84, l. 25 „ شَىْءٌ „ شَىْءٌ.

p. 85, l. 9 „ إِنَّ لِى „ وَإِنَّ لِى.

l. 17. 7/5. This reading is out of place here, and should be read in place of يُوحَى إِلَيْكَ in v. 3/1.

l. 20 for وَيَقْدِرُهَا read وَيَقْدِرُهُ.

l. 24 „ لَأَعْدِلَ بَيْنَكُمْ „ لِأَعْدِلَ بَيْنَكُمْ.

p. 88, l. 11 „ فَعَلْنَاهَا „ فَعَلْنَاهُ.

p. 90, l. 22 „ مَنَّا „ مِنَّا.

p. 92, l. 3 „ اَلْفَيْحُ „ اَلْفَتْحُ.

p. 95, l. 8 „ يَنْفَعُ „ تَنْفَعُ.

l. 10 „ اَيِّبَاعَ „ اتِّبَاعَ.

p. 97, l. 20 „ حَتَمْنَا „ خَتَمْنَا.

p. 100, l. 5 „ قَوْمًا „ قُوَّمًا.

l. 10 „ مُخَالَفَةٌ مِنْ سَادِاتِكُمْ read مُخَالَفَةٌ مِنْ سَادَاتِكُمْ.

p. 101, l. 4 for قَدْ read وَقَدْ.

p. 102, l. 21 „ 11: „ 12:

l. 22 „ 12: „ 11:

p. 108, l. 3 „ فامّا „ فَأَمَّا.

l. 18 „ لَتَرْكَنَنَّ „ لَتَرْكَبَنَّ.

p. 109, l. 23 „ تَتَلَظَى „ تَتَلَظَّى.

p. 110, l. 20 „ يَكُنْ „ يَكُنِ.

p. 111, l. 17 and 19 for اَلدِّهْرِ „ اَلدَّهْرِ.

p. 118, l. 20 for يَتَشَابَهُ „ تَتَشَابَهُ.

p. 123, l. 6 Read — فَأْذَنُوا — فَأَيْقِنُوا.

l. 21 for يَفْرِقُونَ read يُفَرِّقُونَ.

p. 124, l. 10 „ وَيَقْتَتِلُونَ „ وَيُقَتِّلُونَ.

l. 21 „ تَنَالَ „ تَنَالُوا.

p. 127, l. 14 „ لَأَمَنِّيَنَّهُمْ „ لَأُمَنِّيَنَّهُمْ.

p. 130, l. 7 „ اَلشَّيَاطِينَ „ لَأُالشَّيَاطِينُ.

p. 131, l. 16 „ Ibn Mijlaz „ Abū Mijlaz, and so on p. 132 l. 1 and 14: p. 140, l. 5.

p. 133, l. 21 „ يَقِيدُوكَ „ يُقَيِّدُوكَ.

p. 136, l. 13 „ فُعُمِّيَتْ „ فَعُمِّيَتْ.

p. 138, l. 9 „ وَاكُنْ „ وَأَكُنْ.

p. 141, l. 26 „ وَقَصَّى „ وَوَصَّى.

p. 143, l. 4 „ يِسَيَّرَتِ „ سُيِّرَتِ.

p. 147, l. 1 „ يَحِلَّنَّ „ يُحِلَّنَّ.

p. 147, l. 21 read قَالَ رَبِّى أَحْكُمْ — قُلْ رَبِّ ٱحْكُمْ.

p. 148, l. 11 for نَبِىٍّ read نَبِىٍّ.

p. 154, l. 19 „ خَطِيئَاتِهِم „ خَطِيٓئَاتِهِمْ.

p. 157, l. 1 „ يَسْلُونَ „ يَسَّآءَلُونَ.

l. 12 „ فَبَرِئَ „ فَبُرِّئَ.

p. 158, l. 22 „ تُجزَى „ يُجْزَى.

p. 160, l. 8 „ نُوحًا „ نُوحًا.

p. 161, l. 11 „ هَلْ هُنَّ „ وَهَلْ هُنَّ.

p. 162, l. 11 read قُلْ ءَأَعْجَمِىٌّ or some said بَلْ ءَأَعْجَمِىٌّ.

p. 164, l. 8 for أَنْ نَعْمَلَ read وَأَنْ نَعْمَلَ.

p. 165, l. 16 „ ٱلْجَاهِلِيَّهِ „ ٱلْجَاهِلِيَّةِ.

p. 167, l. 9 „ ضِيزَى „ ضِيزَى.

p. 169, l. 12 for ٱلْأَرْضِ (bis) „ ٱلْأَرْضِ.

p. 170, l. 3 „ غِمْرًا „ غَمْرًا.

l. 10 „ يَفصِلُ „ يَفْصِلُ.

p. 175, l. 18 „ رَقْيَةً „ زَقْيَةً and for "Ibn Mas'ūd" read "Ibn Khuthaim"

p. 180, l. 4 „ قَلْ read قُلْ.

p. 195, l. 13 „ يَطَّوَّفَ „ نَطَّرَفَ.

p. 196, l. 5 „ يَقْسِمُونَ „ يُقْسِمُونَ.

p. 200, l. 2 „ هِئْتَ or هُيِّئْتَ „ هِئْتُ or هُيِّئْتُ.

p. 203, l. 9 „ أَدَّرَكَ „ أَدَّارَكَ.

p. 206, l. 12 „ أَفْعَقَبْتُمْ „ فَعَقَبْتُمْ.

p. 228, l. 20 for أَمَكَّا read أُفُكًا.

p. 232, l. 6 „ وَٱصَّلَوٰةِ „ وَٱلصَّلَوٰةِ.

p. 233, l. 2 „ تَصِلُونَ „ يَصِلُونَ.

p. 249, l. 13 „ وَٱلْآصَالِ „ وَٱلْآصَالِ.

p. 254, l. 9 „ ٱلظَّالِينَ „ ٱلظَّالِمِينَ.

p. 257, l. 2 „ others قُلُوبُهُمْ „ others قُلُوبِهِمْ.

p. 261, l. 4 „ لَتَقْتُلَنَّ „ لَتَقْتُلُنَّ.

p. 263, l. 10 „ وَلَنُرِيَهُمْ as Ibn „ وَلَنُرِيَنَّهُمْ, see Ibn.

p. 264, l. 19 „ يَطَّوَّفَانِ „ يَطَّوَّفَانِ.

p. 265, l. 8 „ وَيَصِيقُونَ „ وَيُضِيقُونَ.

p. 273, l. 11 „ ٱلْبحرِ „ ٱلْبَحْرِ.

p. 274, l. 11 „ فَأَعَقَبْتُمْ „ فَأَعْقَبْتُمْ.

p. 279, l. 21 „ وَرَقِيبٌ „ وَرَقِيبٌ.

p. 280, l. 8 „ نُجْرِجُ read نُخْرِجُ and for يُجْرِجُ read يُخْرَجُ.

l. 20 „ يَخَافُ read يَخَافُ.

p. 281, l. 9 „ سَيْرًا „ سَيْرًا.

p. 286, l. 9 „ ٱلْأَنْفَالِ „ ٱلْأَنْفَالِ.

p. 288, l. 7 „ ءَتَيْنَكُمْ „ ءَاتَيْنَكُمْ.

p. 293, l. 4 „ أَكْلُهُ „ أُكْلُهُ.

p. 295, l. 16 „ أَعْيُن „ أَعْيُنٌ.

p. 296, l. 19 „ تُكَلِّمُهُمْ „ تُكَلِّمُهُمْ.

p. 297, l. 21 „ إِلَيْكَ „ إِلَيْكَ.

p. 300, l. 12 „ رَقِيَّةً „ زَقْيَةً.

p. 301, l. 2 „ ٱلنَّبِيَا „ ٱلنَّبَإِ.

p. 301, l. 13 for حَيِوتمٌ read حَيِمٌ.

l. 25 „ وَٱسْيَكبَرَ „ وَٱسْتَكْبَرَ.

p. 306, l. 11 „ تُكَذِّنَانِ „ تُكَذِّبَانِ.

p. 308, l. 6 „ عَمِّ — نَبِيِّمْ „ عَمِّ نَبِيِّمْ.

p. 310, l. 23 „ رُقْيَةٌ „ زَقْيَةٌ.

p. 311, l. 10 „ أَدْرَوَاكَ „ أَدْرَٰكَ.

p. 312, l. 21 „ خَسْرٍ „ خُسْرٍ.

إِعْضَارًا أَعْصُرًا read أَعْصَارًا عَصْرًا.

p. 315, l. 4 „ قَأَزَلَّهُمَا read فَأَزَلَّهُمَا.

p. 322, l. 20 „ وَأَعَطْتَ „ أَوَعَظْتَ.

p. 324, l. 2 „ أُخْفِي „ أُخْفِيَ.

p. 334, l. 13 „ عِوَخًا „ عِوَجًا.